

No. 1 *Herbert*
A BRIEF
HISTORY
OF THE
VOYAGE
OF
KATHARINE EVANS
AND
SARAH CHEEVERS,
TO THE
Island of *MALTA*,

Where the Apostle *Paul* suffer'd Shipwreck.

And their Cruel Sufferings in the Inquisition
there, for near Four Years; occasion'd by the
Malice of the *Monks* and *Friers* against them,
and their several Conferences with them: And
how they came to be Deliver'd from thence,
and their safe Return Home to *England*.

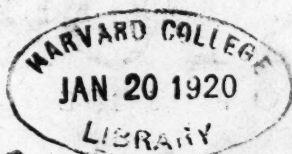
To which is added,

A Short RELATION from *George*
Robinson, of the Sufferings which beset him in
his Journey to *Jerusalem*; And how he was pre-
served from the Hands of Cruelty, when the
Sentence of Death was passed against him.

LONDON: Printed by the Assigns of *J. Sowle*,
in *White-Hart-Court* in *Gracious-Street*, and at
the Bible in *George-Yard*, *Lombard-Street*, 1715.

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THE
PREFACE
TO THE
READER.

Prefatory Introductions being so common to Books, I should have chosen to omit one here, had not the Case required it; and for that reason was willing to say something of the Inducement to this Undertaking, viz.

The former RELATION, out of which the following HISTORY is collected, was with much Difficulty written, by the Hands of these poor Sufferers, Katharine Evans and Sarah Cheetheys, in the Cruel Inquisition of Malta, wherein they were deprived of Ink and Paper for the greatest Part of their Confinement there; yet when at any time they got them, they set down some Memorandums of their Persecutors Cruelty to them. This they did sometimes by way of Letters to their Husbands and sometimes by Epistles to their Friends, which were mostly delivered through the Grate of the Inquisition.

The

but The Historical Part hereof be-
 coming thus interwoven in their Let-
 ters and Epistles, and brokenly
 related through the whole, ren-
 der'd it very obscure and hard in
 the former Impression to come to a
 true Understanding thereof: tho'
 considering the great Disadvan-
 tages they had in their close Con-
 finement, it was probably done
 as well as they could. This was
 some Motive to the following Un-
 dertaking, viz. To write it after
 the Manner of an History, and
 to collect the Matter into as due
 Order as the former Account af-
 fords, keeping as much as well
 could be to the Sense of these
 the Handmaids, in the Relation
 which themselves gave of their
 The Voyage,

Voyage, Sufferings and Release, omitting nothing that is material, though avoiding sometimes Repetitions of one and the same Transactions, as they were by them severally related, or else, through haste of the former Compiler, not so carefully avoided.

All which consider'd, 'tis hoped this Undertaking will meet with a kind Reception, or at least favourable Construction may be put upon it; the latter of these will be Satisfactory to the Undertaker, who, to the best of his Understanding, has endeavour'd to accommodate the Reader with the exactest Account of Matters of Fact which could be: And hav

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ing so done, leaves the Work, as
 as all others who are concern'd in
 such Affairs do, to the Judgment
 of the Judicious Readers.

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A BRIEF
HISTORY
of the VOYAGE, &c.
of KATHARINE EVANS,
and SARAH CHEEVERS.

ABOUT the Year 1659, it pleased the Lord to move those Servants of his, *Katharine Evans* and *Sarah Cheevers*, to cross the Seas, to preach the Gospel of Christ, as they were moved of him, to the Inhabitants of *Alexandria, &c.*

They were at Sea, between *London* and *Plymouth*, many Weeks, and one Day they had some Exercises. And between *Plymouth* and *Legorn* they were Thirty one Days, in which time they had many Tryals and Storms both within and without; but the Lord delivered 'em out of them all.

When they came to *Legorn*, they were comforted with some Friends who were there before them, and went into the City, in the living Power of the Lord, and

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stayed

stayed there many Days. In which time there were many tender hearted People d
visit them, to both their Comfort and Co
solation: so that they had Service ever
Day; for all Sorts of People came un
them, but no Man did offer to hurt them
whilst they were there they gave some
their Books, and one Paper.

Now the Friends there having gotten
Passage for them, they no sooner heard
it but they saw their Service; and sailed
from *Legorn*, in a *Dutch Ship*, towards
prau, intending to go to *Alexandria*: but
the Lord appointed them another Service
do by the way; for being in Company with
another Ship, which had some Business
the City of *Malta* (in the Island of *Malta*
betwixt *Africk* and *Sicily*, where it is sup
posed *Paul* suffered Shipwreck) the Captai
told them that this place lay in their way
and they must put in there a small time, tho
he had no Business in that place himself.

Here the Lord gave them to know, tha
Sufferings and Trials they were like to com
under, for their Testimony for him in tha
place: so that they had a Burthen upon the
Spirits, insomuch that *Katharine Evans* coul
not forbear to cry out, *Oh, we have a dread
ful Cup to drink at that Place!*

And when these Servants of God arrived in the Harbour of *Malta*, they saw the Walls of the City were full of People; some stood on the Top of the Walls, as if the City were in some Commotion. And as they stood upon the Deck of the Ship they looked upon them, and *K. Evans* said in her Heart, *Shall ye destroy us? If we give up to the Lord, then he is sufficient to deliver us out of your Hands; but if we disobey our God, all of you can not deliver us out of his Hand.* They having thus an Eye to the Lord, all Fear of Man was taken from them.

The *English* Consul came aboard the Ship but they did not see him. After he was gone a-shore again, the Captain acquainted them that he invited them to his House; it being the Seventh or last Day of the Week.

The next Morning they went a-shore, and the Consul met them, and enquired concerning their coming, whom they answered in Truth, and gave him some Books, and a Paper; whereupon he took Occasion to acquaint them, that there was an Inquisition in that Place: however he kindly entreated them to go to his House, and said, that *All that he had was at their Service whilst they were there*; sending them thither by his servant; so in the Fear of the Lord they

went, and as they passed along the Street they gave some Books.

When they came there, at first they were well entertained: And their Kinsfolk and some *Jesuits* coming in, they gave them Books; in which they read a little, but laid them down with disgust: however they declared their Message to them in the Name of the Lord, having no fear of what they could do to them; neither did they dread their Inquisition, or the Consequence of their publishing their Testimony for God, against the Superstition and Idolatry of that Place, by publick Preaching, and dispersing of Books, and how Evilly they were treated for their innocent Dealing, and clearing of their Conscience, may hereafter be sufficiently shewn.

For by these Acts of Love, to shew Light to those that were in Darkness, they did so incense the *Friers* and *Jesuits*, who the more honest and simple-hearted in Part of Superstition, Ignorance and Error, for their own Profit, that they are afraid of being discovered, and cry out for their Idolatry, as the Silver-Smiths or Shrine-Makers of *Ephesus* for their Goddess *Diana*, that they went to the chief Governor of *Malta*, with Exclamations of Heresie against them; but he returned them an Answer contrary to their Expectation, and

They were honest Women, they might go about their Business : He would not meddle with them.

This made the Jesuits seek some other way to ensnare these Servants of the Lord, by getting, as they supposed, the Consul, Judas-like, to deliver them into their Hands, that they might execute their Cruel Will upon them, or cause them to retract their Testimony, and conform to them. But to return :

That Night they went a-board the Ship again, the Consul was troubled, for fear he had miss'd his Opportunity : for they plainly perceiv'd there was a Snare laid for them. And the next Day, being moved of the Lord, they went into the City again, and dared not to fly the Cross, but gave up in Obedience, desiring the Will of the Lord might be done. And when they came to the Consul, he told them, that he had a Sister in the Nunnery did desire to see them, if they were free : So in the Fear of the Lord they went. One of their Priests was with them at the Nunnery : and they talked with them, and gave them a Book. The Priest had them into their Place of Worship ; and some would have had them bow'd to the High Altar, which they denied to do.

After some time they returned to the Consul's again, with a great Burthen upon

their Spirits ; and sat waiting to know the Mind of the Lord, and it arose in them, that they must give in the great Paper which they had ; and that if they would go to save their Lives, they should lose them.

They had not been long at the Consul's, before the Lord Inquisitor sent for them ; and when they came before him, and others, they asked them what their Names were, and the Names of their Husbands, Fathers and Mothers ; and how many Children they had had ; also *Wherefore they came into that Country ?* And they told them, They were the Servants of the living God, and were moved to come, and call them to Repentance. After many other Questions the Inquisitors went away, but commanded that they should be stayed there.

The next Day they came again, and called for them ; and when they appeared before them, they took a more politic way, to examine each apart : and calling Sarah, asked her, *Whether she was a true Catholick ?* She said, That she was a true Christian, that worshipped God in Spirit and in Truth. Then they proffered her the Crucifix, and would have had her Swear that she would speak the Truth ; she told them she should speak the Truth, but would not Swear ; for Christ commanded her not to Swear, saying,

ing Swear not at all. And the English Confessors persuaded her, with much entreating, to Swear, saying, *None should do her any Harm*: But she denied; and they took some Books from her, and would have had her swear by them, but she would not. They asked, *Wherefore she brought the Books?* And she said, Because they could not speak their Language, that they might know wherefore they came. They asked her, what *George Fox* was; and she said, He was a Minister. They asked her, *wherefore she came thither?* She told them, To do the Will of God, as she was moved of him. Then they asked, *How the Lord did appear unto her?* she said, By his Spirit. And they asked, *where she was when the Lord appeared unto her?* she answered, Upon the Way. And they asked, *whether she did see his Presence, and hear his Voice?* she replied, She did hear his Voice, and saw his Presence. They asked, *what he said to her?* and she answered them, That the Lord told her, she must go over the Seas to do his Will. They asked her, *How she knew it was the Lord?* She made Answer, that He bid her go, and his living Presence should go with her; and that he was faithful who had promised, for she did feel His living Presence. And after they had ask'd her these Questions, and found they were

disappointed in her Answers, of having any thing to take Occasion against her from them, they went away.

Two Days after they came again, and called for *Katharine*, and offering her the Crucifix, told her, *The Magistrate commanded her to swear that she would speak the Truth.* She told them, She should speak the Truth, for she was a witness for God; but should not Swear: by reason, a greater than the Magistrate saith, *Swear not at all; but let your yea be yea, and your nay nay: for whatsoever is more cometh of Evil.* But (said they) you must obey the Justice, and he commands you to Swear. She told them, she should obey Justice; but if she should swear, she should do an Unjust thing; for the Just Christ said, *Swear not at all.* They asked her, *Whether she did own that Christ who died at Jerusalem?* She answered, We own the same Christ, and no other, he was the same Yesterday, to Day and for ever.

They asked her, *What she would do at Jerusalem?* She said, she did not know that she should go there, but she should go to *Alexandria*: Then they said, *What to do?* And she answer'd, To do the Will of God: and if the Lord did open her Mouth, she would have called them to Repentance, and declar'd to them the Day of the Lord, and have

have directed their Minds from Darknes to Light. Then they asked, *Whether she had seen the Lord?* She answered, God was a Spirit, and he was spiritually discerned. They strove to ensnare them by their Questions, and when they found their Disappointment they went away: Yet they would not end here; the Friars were busie to stir up the Mind of the Magistrate to a further Prosecution, to stop the spreading of their Testimony, lest it should take place and spoil their Craft. And to proceed:

While they remained at the English Consuls, they saw in a Vision their being sent to Prison; and in the sense thereof said, *Pilate* would do the *Jews* a Pleasure, and wash his Hands in Innocency. (Meaning the Treachery of the English Consul.) Notwithstanding this, the Consul did affirm to them the Night before they were Committed, that there was no such thing as to ensnare them intended; but they saw it plain, and their Souls were heavy even unto Death. The Consul required a *Sign of Katharine*, that he might know they were the Servants of God: And the Lord gave her a Sign for him, which stuck by him whilst he lived. They were near Fifteen Weeks at the *English* Consuls, before they were sent to the Inquisition. And the last Day they were

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there,

there, the Consuls Wife brought them Meat to eat; and as she past by K. E. she had such a sense of her Endeavours to betray her, that it arose in her, as if it were a Voice, saying, *She hath obtain'd her purpose.* Whereupon she did not taste of her Meat, but went aside and wept bitterly.

The same Day the Consul, calling K. E. told her, *The Inquisitor had sent for them, and they had received Papers from Rome; and he hoped they should be set free;* which was untrue: for he knew there was a Room prepared for them in the Inquisition. And in order to bring them there, there came a Man with a black Rod, the Chancellor and the Consul, and had them before the Lord Inquisitor; who asked them, *Whether they had yet changed their Minds?* They answered, Nay, they should not change from the Truth. He asked, *what New Light they talk'd of?* They told them, No New Light, but the same the Apostles bare Testimony to. Then he said, *How came this Light to be lost ever since the primitive Times?* They reply'd, It was not lost, Men had it still in them; but they did not know it, by reason that the Night of Apostacy had, and doth overspread the Nations. Then he said, *If they would change their Minds, and do as they would have them to do, they should say so; or else*
they

they would use them as they pleased. They answered, The Will of the Lord be done. So he arose up, and went his way with the Consul, and left them there. Then the Man with the black Rod, and the Keeper, took them, and put them into an inner Room in the Inquisition, which had but two little Holes in it for Light or Air: And though they were shut up in Darkness, they witnessed the Inshinings of the Light of the Lord.

Now in a short time after they were shut up in Prison, they were stung with Flies, called *Muskatoes*, in their Heads and Faces, as they lay in their Beds, that they were swollen as if they had had the Small Pox: So that a Friar told Sarah, *He saw an Evil Spirit in her Face.*

In a few Days after they were there, *Katharine Evans* had a Vision in the Night; wherein was shew'd her, that round about them there were many Magicians of *Egypt*; and it was said unto her, *The Devil hath desired to Winnow you as Wheat; but Pray, that your Faith fail not.*

The sight of this was very dreadful and terrible to *K. E.* and the Voice of the Lord did awake her in much Trembling and Amazement.

After

After this the Consul came, with Tears in his Eyes, and said, *He was as sorry as for his own Flesh ; but there were some hopes in time, of their Release.* He began now to see, how ill he had done in betraying the Servants of the Lord into the Hands of their Enemies, when he might, and should have protected them, according to his Place ; for which he now felt the Judgment of God in himself, and never had Peace afterwards.

The next Second Day came a Magistrate, two Friars, the Man with the Black Rod, a Scribe and the Keeper, to the *Inquisition*, to sit in Judgment : and Examined them a part concerning their *Faith in Christ* : The Magistrate would have had them to *Swear* ; and they answered no, Christ said, *Swear not at all* ; and so said James the Apostle. He asked them, *If they would speak the Truth* ? They reply'd, Yea. He asked, *Whether they did believe the Creed* : They answer'd, They believed in God, and in Jesus Christ, who was Born of the Virgin *Mary*, and Suffered at *Jerusalem* under *Pilate*, and rose again from the Dead the Third Day, and Ascended to his Father, and shall come to Judgment, to Judge both Quick and Dead. He asked, *How they did believe the Resurrection* ? They answer'd, They did believe the Just and the Unjust should rise, according to the

the Scriptures. He said, *Do you believe in the Saints, and Pray to them?* They reply'd, They believed the Communion of Saints; but did not Pray to them, but to God only, in the Name of Jesus Christ. He asked, *Whether they did believe in the Catholick Church?* They said, They did believe in the true Church of Christ; but the Word [*Catholick*] they had not read in Scripture. He asked, *If they believed a Purgatory?* They said, No, but a Heaven and a Hell. One of the Friars said, *We were commanded to Pray for the Dead; and those that are in Heaven have no Need, and for those that are in Hell there is no Redemption; therefore there must be a Purgatory.* The Magistrate asked, *If they believed their Holy Sacrament?* They told them, they never had read the Word Sacrament in Scripture. The Friar replied, *Where they did read in their Bibles Sanctification, it was Sacrament in theirs; (saying) Their Holy Sacrament was Bread and Wine; which they converted into the Flesh and Blood of Christ, by the Virtue of Christ.* They told them, they wrought Miracles then, for Christ's Virtue is the same as it was when he turned Water into Wine, at the Marriage in Canaan. The Friar said, *If they did not eat the Flesh, and drink the Blood of the Son of God, they had no Life in them.* They replied, The Flesh and

and Blood of Christ is Spiritual; and we do feed upon it Daily; for that which is begotten of God in us, can no more Live without Spiritual Food, than our Temporal Bodies can without Temporal Food. He said, *That they did never hear Mass.* They said, They did hear the Voice of Christ, and he only had the Words of Eternal Life; and that was sufficient for them. He said, *They were Hereticks and Heathens.* They reply'd, Those were Hereticks who lived in Sin and Wickedness, and those were Heathens who knew not God. He asked them also, about their Meetings in *England*; of which they gave them some Account: And also, *Who was the Head of their Church?* They said, Christ. They asked, *What George Fox was?* And they said, He was a Minister of Christ. They asked whether *He sent them?* They answer'd, No, the Lord had moved them to come. The Friar told them, *They were deceived, and had not the true Faith; but that they all had Virtues.* They reply'd, That Faith was the Ground from whence Virtues did proceed. Then they told them, *If they would take their Holy Sacrament, they might have their Liberty, or else the Pope would not free them for Millions of Gold; but they should lose their Souls and their Bodies too.* They

They reply'd, The Lord had provided for their Souls, and their Bodies were freely given up to serve him. They asked them, *If they did not believe Marriage was a Sacrament?* They said, It was an Ordinance of God. They asked, *If they did believe Men could forgive Sins?* They answered, None could forgive Sins, but God only. The Friars remembred them of that Scripture, where it is said, *Whose Sins ye remit in Earth shall be remitted in Heaven.* They answered, All Power was God's, and he could give it to whom he would (that were Born of the Eternal Spirit, and guided by the same; each have Power to do the Father's Will: as Katharine answered a Friar also in the City of Naples.) This put them to Silence: And then these Good Women Pleaded for their Liberty, and asked them, Wherein they had wronged them, that they should be kept Prisoners all Days of their Lives: (Saying) Our Innocent Blood will be required at your Hands.

One of the Friars answered, *He would take their Blood upon him, and their Journey into Turkey too.* They sharply reply'd, The time would come, he would find he had enough upon him without it. Then they began to tell them, *That the Pope was Christ's Vicar, and they were of his Church, and what*
he

he did was for the good of their Souls. But they told them, That God had not committed the Charge of their Souls to the *Pope*, nor to them; for he had taken them into his own Possession, Glory was to his Name for ever. Then they finding that their Crafty Perswasions could not bow them to their Wills, nor their Subtil Questions ensnare them, they told them, *They must be Obedient.* They answered, they were Obedient to the Government of Christ's Spirit. One of the Friars told them, *None had the true Light but the Catholicks; the Light they had was the Spirit of the Devil.* They reply'd, Wo to him that calleth Jesus accursed; Can the Devil give Power over Sin and Iniquity: for then he would destroy his own Kingdom. He said, *They were laugh'd at, and mock'd at of every One.* They told them, It was no matter, for what became of the Mockers? He said, *They did run about to Preach, and had not the true Faith.* They answered, saying, The true Faith is held in a pure Conscience, void of Offence towards God and Man; and they had the true Faith. Then he said, there is but *one Faith*, either yours, or ours; and ask'd *Which it was?* They reply'd, Every one had the true Faith, that did truly Believe in God, and in Jesus, whom he had sent:

but

but they that say, they do believe, and do not keep his Commandments, are Liars, and the Truth is not in them. He said, *It was true.* But this Friar did thirst for their Blood, for no other Reason, than because they would not Conform to them; and urged them much about their Faith and Sacrament, to bring them under their Law; but the Lord preserved them.

The next Day they came to sit in Judgment again, and brought many Propositions with them, written in a Paper; but the Friar would suffer the Magistrate to propound but few to them, for fear, least the Truth should break forth: Then they asked them, *how many Friends of theirs were gone forth in the Ministry, and into what Parts?* And they acquainted them with what they did know. They said, *All that came where the Pope had anything to do, should never go back again.* But they answered, The Lord was as sufficient for them, as he was for the three Children in the fiery Furnace, and their trust was in God. They said, *They were but few, and had been but a little while, but they were many Countries, and had stood many Hundred Years, and wrought many Miracles, and they had none.* They answered, We have Thousands at our Meetings; but none of them dare speak a Word, but as they
are

were moved by the Spirit of the Lord: And we have Miracles, for the Blind receive their Sight, the Deaf do Hear, and the Dumb do Speak, the Poor do receive the Gospel, the Lame do walk, and the Dead are raised, mystically. He asked *Katharine*, *Why she look'd so, whether her Spirit was weak*. Nay, said she, my Body is Weak, because I eat no Meat. And it being in their *Lent*, he offered her a *Licence to eat Flesh*. But she told him, she could not eat any thing at all.

So sharp was their Persecution of these Gospel Messengers, that they would confess themselves, *It was impossible that they could live long in that hot Room*. And so disturb'd were they at their Innocency, that they made a Proclamation at the Prison-Gate; supposed to be against them, but they did not understand the Words: However, the Spirit of the Lord in *Katharine Evans*, flamed against it; her Life was smitten, and great was her Agony.

About three Nights after, *Katharine Evans* was called to Fast, and she went to Bed, and lay there Twelve Nights together, Fasting and Sweating, that their Bed was wet, and great was their Affliction.

The Tenth Day of her Fast there came two Friars, the Chancellor, the Man with the black Rod, a Physician, and the Keeper:

One

One of the Friars commanded *Sarah* to go out of the Room; and he came and pull'd *K. E's* Hand out of the Bed, saying, *Is the Devil so great in you, that you cannot speak?* She said, *Depart from me thou worker of Iniquity;* the Power of the Lord is upon me, and thou callest him Devil. He took his Crucifix to strike her on the Mouth, and said, Look here! She asked him, Whether it was that Cross which crucified *Paul* to the World, and the World unto him? And he said, *it was.* She denied him, saying, The Lord hath made me a Witness for himself against all Iniquity. He bid her *be Obedient,* and went to strike her. Whereupon she said, Wilt thou strike me? He told her, *he would.* Then (said she) Thou art out of the Apostles Doctrine, they were no strikers; I deny thee to be of them who went in the Name of the Lord. He told her, *He had brought her a Physician in Charity.* She answered, The Lord was her Physician, and her saving Health. He said, *She should be Whipt, and Quartered, and Burnt that Night in Malta, and her Mate too: Wherefore did they come to Teach them?* She reply'd, she did not fear, the Lord was on their side; and he had no Power but what he had received; and if he did not use it to the same end the Lord gave it him, the Lord would judge

judge him. And they were all smitten as dead Men, and went away.

When the Friar went from *Katharine Evans*, he returned to *Sarah*, and told her, *That Katharine called him worker of Iniquity. Did she, said Sarah! Art thou without Sin?* He told her *he was*: Then (said she) she hath wronged thee.

This Boldness and Godly Resolution of theirs, so disturbed and disquieted their Enemies, that they had Rest neither Night nor Day: Once before at Midnight there came many to the Prison-Gate; they heard the Keys, and looked every Minute when they would come in; But the Lord preserved them out of their Hands, and struck their Persecutors as with Blindness, and they ran about in a restless Commotion for Four Hours time: And now, about the Eighth or Ninth Hour in the Evening, they sent a Drum to Proclaim at the Prison-Gate (they knew not the Words) but supposed it to be a Proclamation against them; which likewise came to nothing: And again, about the Fourth Hour in the Morning they came with a Drum and Guns; and went to the Gate, as if they would have devoured them in a Moment. But the Lord lifted up his own Standard, and they Retreated: Praises and Honour be given to God for ever.

So

So great was their Affliction, that Sarah looked every Hour when her Fellow-Labourer would have departed the Body for many Days together; and both expected every Hour when they should be brought to the Stake, Day and Night for several Weeks, and were freely given up to endure their Cruel Wills.

Afterwards the Friar came again with a Physician; but Katharine had not freedom to receive any thing of him. He told her, *They must never come forth of that Room while they lived, and they might thank God and him it was no worse, for it was like to be worse.* They told them, That if they had died, they had died as Innocent as ever Servants of the Lord did. He told them, *It was well they were Innocent.* They did look still when Katharine would Die: And the Friar bid Sarah, *Take notice what Torment she would be in at the hour of Death; Thousands of Devils (said he) will fetch her Soul to Hell.* She reply'd, she did not fear any such thing.

Then he asked Katharine, *If she did not think it expedient for the Elders of the Church to Pray over the Sick?* She answered, Yea, such as were moved by the Spirit of the Lord. Then he fell down on his Knees and did cry out, and wish bitter Wishes upon himself if he had not the true Faith: But they

they denied him. The Physician that was with him, was in a great Rage with Sarah, because she could not bow to him, but to God only.

The last Day of their Fast, they began to be a Hungry, and they did Eat and were refreshed, and glorified God; who comforted them in the midst of their Extremity.

They came often with their Physician to visit them, and still pretended it was in Charity: Whereupon Katharine Evans asked them, whether they kept them in that hot Room to kill 'em, and brought a Physician to make them alive? The Friar answered, *That the Inquisitor would lose his Head if he should take them thence; and it was better to keep them there, than to kill them.*

The Room was so hot and close, that they were often fain to rise out of their Bed, and lie down at a chink of the Door for Air to fetch Breath; and what with the deep Exercises within, and heat without, their Skins were like Sheep's Leather, and the Hair did fall off their Heads, and they did faint often. Their Afflictions were so great, that when it was Day they wished for Night, and when it was Night they wished for Day; they sought Death, but could not find it; they desired to Die, but Death fled from them:

them: They did eat their Bread Weeping, and mingled their Drink with their Tears.

In these deep Sufferings and Tryals they writ to the Inquisitors, and laid before them their Innocency, and their Faithfulness, in giving their Testimony for the Lord amongst them: *Katharine Evans* telling them, that if it were their Blood they thirsted after, they might take it any other way; and not put them to such a lingering Death, to smother them up in that hot Room. One of which Epistles, is as follows, viz.

For the Lord INQUISITOR and his Council, &c.

MENS Persons I cannot admire; they that do admire and respect any Man's Person, do it because of Advantage; and such are Transgressors, the Apostles (*James* and *Jude*) say.

'In Obedience to the Lord, In Love to your Souls, from the Fountain of Love, and Springs of Life, that stream forth to the refreshment of the whole City of God, am I constrained to visit you with these few Lines; and I beseech you to read it with the Spirit of Moderation and Meekness, and see that nothing arise in you against it, for it is God's Truth.

' Christ

' Christ Jesus who is the Light of the
 ' World, that hath enlightned every one
 ' that comes into the World, saith, *This is*
 ' *Life Eternal, to know thee the only true God*
 ' *and Jesus Christ whom thou hast sent.* Now
 ' the knowledge of God is Life Eternal
 ' and there is no other way to come to this
 ' knowledge, but to have the Mind turned
 ' from Darkness to the Light; out of the
 ' Visible, to that which is Invisible, viz
 ' *The Light in the Conscience*, which convinc
 ' eth of Sin and Iniquity, when no Mortal
 ' Eye can see you: And as you come to love
 ' it, and to have your Minds stay'd upon it
 ' you will feel the Incomes of God's Power
 ' to administer Condemnation upon the
 ' Transgressor, that keeps the pure Seed in
 ' Bondage in you; *For Sion is redeemed*
 ' *through Judgment, and her Converts with*
 ' *Righteousness.*

' Paul saith, *If thou believest in thy Heart*
 ' *the Lord Jesus, and confessest with thy Mouth*
 ' *that God hath raised him from the Dead, thou*
 ' *shalt be saved; for with the Heart Man be*
 ' *lieveth unto Salvation:* And we do believe
 ' and see, and taste, and handle of the good
 ' Word of Life; and have received the Spi
 ' rit of Truth, to lead us into all Truth
 ' and doth bring all things to our Remem
 ' brance, without any visible thing. And

' Paul

Paul wrote to the *Galatians*, saying, *My little Children, of whom I travel in Birth till Christ be formed in you.* Where Christ is formed within, there needs no form without; the outward form is called an Earthen Vessel, or an Earthen Tabernacle, or an Earthen House; but Christ Jesus is the express Image of his Father's Glory (or Substance) which is Light and Life.

“ Now the Image of Christ is a pure and a holy Image, a meek and a Dove-like Image, an innocent and a Lamb-like Image, a righteous and a glorious Image, *Christ in you the hope of Glory*; saith the Apostle to the Saints.

“ The Lord our God hath given to every Man a measure of the manifestation of his own Spirit to profit withal, which is the Light in the Conscience, the true Teacher of his People; it is the *Grace of God that bringeth Salvation, that appeareth to all Men*, and it teacheth all that come to believe in it, and to love, and be guided by it, to deny all *Ungodliness and Worldly Lusts*, and to walk *Soberly, Righteously, and Godly in this present World*; and it will deal plainly with every one; none need to fear being deceived by that in them which doth condemn them for Sin and Evil. But

C

‘ they

' they who live in Pride, are deceived al
 ' ready ; they who live in Covetousness, are
 ' deceived already ; and they who live in
 ' Lusts or Drunkenness, are deceived alrea
 ' dy ; or in Lying, Swearing, Adultery or
 ' Idolatry, are deceived ; or in Hypocrisie
 ' and Deceit, Hard heartedness or Cruelty
 ' they are deceived already ; for those you
 ' know, are Fruits which do proceed from
 ' a deceived Heart, being Corrupted for
 ' want of Knowledge : *My People Perish for*
 ' *want of Knowledge*, said God. *He that*
 ' *hath not the Spirit of Christ, is none of his*
 ' *and he that hath the Spirit of Christ, ought*
 ' *himself to walk as Christ walked.* Now
 ' Christ was no Persecutor, he never impris
 ' oned any, nor ever put any to suffer
 ' but He and the Holy Prophets and Apo
 ' stles were made to suffer as Evil doers
 ' this we know.

' The Day of the Lord is hot and terri
 ' ble against all Sin and Iniquity, and tha
 ' Nature from whence it doth proceed
 ' and there is a *WO* for all them that are
 ' laying up of Fuel for it.

' This is God's Truth, whether you can
 ' receive it yea or nay : I am ready to seal
 ' it with my Blood, if the Lord shall call
 ' me to it.

' Whoso

' Whosoever shall Interpret this Paper
 ' before the Lord *Inquisitor* (so called)
 ' I charge thee in the Name of the Liv-
 ' ing God, as thou wilt answer before
 ' his dreadful Presence, to interpret it
 ' Word by Word, as it is Written,
 ' without adding or diminishing.

KATHARINE EVANS.

But the Relief they had from the Lord
Inquisitor, by their Writing, was on-
 ly to send a Frier to take away their *Ink-*
horns, for they had seized their *Bibles* be-
 fore, such is the Nature of Persecutors,
 they will exercise their Cruel Wills on the
 Innocent, and yet can't bear to hear of
 their Cruelties: But so Calm and Easie were
 these faithful Sufferers, when they saw they
 had no Relief, that they only asked them,
 Why they would take their Goods? And
 had an Answer suitable to their Actions,
That whatever they had was theirs, and their
Lives too, if they would. They asked them,
 How they had forfeited their Lives unto
 them? And they answered, *By bringing of*
Books and Papers. They reply'd, If there
 were any thing in them that was not true,
 they might write against it. They said,
They did scorn to write to Fools and Asses who
 knew

knew not true Latin. As if the chief Qualifications of a Christian, consisted in Humane Literature, rather than in the Answer of a good Conscience towards God : Whereas, were it so, a *Turk* or *Jew* might be a good Christian, and nevertheless retain his own Religion : Saying further to them, *The Lord Inquisitor would have them separated; and because Katharine was Weak, she should go into a cooler Room; but Sarah should abide there still.* Then Katharine, taking Sarah by the Hand, said, *The Lord hath joyned us together, and Wo be to them that shall part us.* I had rather die here with my Friend, than part from her.

So they were smitten, and went away, and came no more in five Weeks; and the Door was not opened in that Time. And then they came again to part them, and found that Katharine was Sick, and broken out from Head to Foot : Whereupon they sent for a Doctor, and he said, *They must have Air, or else they would Die.* So they went to the Lord Inquisitor, and told him of it, and he gave Order for the Door to be set open six Hours in a Day.

Upon a First Day of the Week, as they were Fasting and waiting upon the Lord till the second Hour after Noon, the Friars came and commanded them, *In the Name of*

the

the Lord, to kneel down with them to Prayer. But they told them, they could not Pray, but as they were moved of the Lord. They commanded them again the second time: And when they saw they would not, they kneeled down themselves by their Bed side and Prayed: When they had done, they told them, *They had tryed their Spirits, now they knew what Spirit they were of.* They reply'd, They could not know their Spirits, unless their Minds were turned to the Light of the Lord Jesus in their Consciences. At this the English Friar was wroth, and shewed them his *Crucifix*, and bid them look there. Sarah answered, The Lord saith, *Thou shalt not make to thy self the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth; thou shalt not Bow to them, nor Worship them, but I the Lord thy God only.* He was in such a Rage at this, that he called for the Irons to chain Sarah, because she spake to him so boldly; which made her bow her Head, and say to him, *Not only my Feet, but my Hands and my Neck also for the Testimony of Jesus.* His wrath was seemingly appeased, and he hid his inveterate Malice under a smooth Countenance, saying, *He would do them any good he could; for he saw what they did was not in Malice.*

They did not part them till Ten Weeks after: And then sharp were the Conflicts for so near united Friendship to be parted asunder; Death it self would have been more pleasant, for they were a mutual Comfort and Consolation to each other; each other could relate the Mercies of God to their Souls, and strengthen one anothers Faith to him, under so great Tryals and Temptations, that the Enemy might not Prevail: But now were they parted, and left only to their Rock of Defence, the Spirit of Christ in their Souls, to withstand the Roaring Lyon in the Ghastly Shapes of Death and Torments, and the Transform'd Lucifer, in the Glorious Appearance of an Angel of Light; for such were their Besetments: *You shall be Whip'd and Quarter'd, and Burnt this Night in Malta; as aforesaid:* And then, *If you will but come to our Mass-House and receive our Holy Sacrament, you shall be the most eminent Catholicks in all Malta, there will be none like you.* Doubtless, there is nothing but the Spirit of God can enable his Servants to withstand such Tryals; their Fruits manifest by what they were Guided: and 'twas their Adversaries Politick Contrivance to have them parted; for they said, *They corrupted each other, and they thought when they were parted, they would have Conformed*

ed to them. But they found they were more stronger afterwards than they were before; the Lord their God having fitted them for every Condition. However to proceed.

Before they were parted they strove to make them condescend in some Measure to them, by their insnaring Questions; and for that Purpose, having brought a Scourge of Hemp, they asked them, *If they would have any of it?* Saying, *They did Whip themselves till the Blood did come.* But they told them, They could not reach the Devil, he sate upon the Heart. They said, *All the Men and Women of Malta were for them, if they would be Catholicks.* They reply'd, The Lord hath changed us into that which changed not. They said, *All their holy Women did pray for them, and they should be honoured of all the World if they would turn.* They answered, We are of God, and the whole World lieth in Wickedness; we deny the Honour of the World, and the Glory too. They said, *They should be honoured of God too, but now they were hated of all.* They reply'd, It was an evident token whose Servants they were; *The Servant is not greater than his Lord.*

After they were parted, Katharine had not freedom to spare her own Money, but spent it about Necessaries which she wanted; not-

notwithstanding the Friars came and told her, *The Inquisitor would send her Food; but they should not see one anothers Faces again*. Though she had none then from the Inquisitor; yet *Sarah* did send her such as she could get, for near three Weeks together. Then the Frier came again and ask'd *Katherine*, *What she did want?* She answered, One to wash her Linnen, and something hot to Eat; for she was Weak. So he sent to *Sarah* to know if she would do it for her; and she readily made answer, that she would.

The Room wherein *Sarah* was separated was near the *Chancery*, where all the Bishops Courtiers did resort, and would come into the Inquisition-Courts, and she had Service amongst them daily; this Room was so near their Palace, and place of Worship, that she could be heard to both; and she was moved of the Lord to call them to Repentance, and turn them to the Light where with every one is Enlightned, which would lead them out of all their wicked Ways, Works and Worships, to serve the Living God in Spirit and in Truth. This Powerful Preaching did raise the Witness in many, and troubled some of them so, that they cry'd *Caldere, Caldere*, and *Fuoco, Fuoco*, some others would stay to hear her so long as they durst, for there were many did Watch;

and

and it was upon pain of Imprisonment, or Death, to stand to hear her; other some did pity them both, because they were not *Catholicks*.

Now here is seen the Kindness of the Lord, though he suffered the Adversaries of Truth to part those two precious Yoke-Mates asunder, yet he did not suffer their Persecutors to prevent them of all-Inter-course; for *Sarah* by this means, being allowed to dress Food for *Katharine*, had Communication with her every Day; so that their Devices to the contrary prov'd ineffectual: Nevertheless it happened that Once their secret Correspondence was discovered, and thus it was.

There was a poor *English* Man (whom they had taken from the *Turks*, and made a *Catholick* of) heard that *Sarah* was in a Room which had a Window next the Street, to which he got up, tho' it was high, and spake a few Words to her; but, it seems, the Man himself was as unhappy in the Action, as *Sarah* was afterwards in the Relation of it; for they came violently and hall'd him down, and cast him into Prison upon Life and Death: And the Friers came directly to *Sarah*, to know whether he had brought any Letters to her; and she said No: then they went to *Katharine* and as'd her

her the same ; and she told them No, she had not seen him. This gave *Sarah* an occasion to write a few Lines to *Katharine* of it ; in which she told her, ‘ That she thought ‘ the *English* Friars were the chief Actors of ‘ the Man’s Imprisonment. Whereupon *Katharine* wrote to her again ; and after her salutation, told her, ‘ That whereas she ‘ said, the Friars were the chief Actors, she ‘ might be sure of that ; for they hasten’d ‘ to fill up their Measures : but I believe, ‘ said she, the Lord will preserve the poor ‘ Man for his Love ; I am made to seek the ‘ Lord for him with Tears: Desiring *Sarah*, that she would send him something once a Day, if the Keeper would carry it : Declaring further to her, the Glorious Manifestations of God to her Soul ; that *Sarah* might receive Consolation, and know how she was overcome with Love ; and that her Beloved was the chiefest of Ten Thousands ; and that she did not fear the Face of any Man, by reason her great preserver was nigh her : And that, as she was waiting upon the Lord, she saw their safe return into *England*, and thought her self talking with *G. F.* to her great Refreshment. Signifying to her, It was much their Adversaries did not Tempt them with Money, to the end they might conform to them: Bidding her
take

take heed, the Light would discover it, and many more things, let it come under what Cover or Disguise it would.

This Paper came to the Frier's Hands, but by what means they could not tell: However it enrag'd the Frier so, that he translated it into *Italian*, and laid it before the Lord Inquisitor, who took not so much Notice of it as he would have had him; which made him get the Lord Inquisitor's Lieutenant, to go with him to the *Inquisition* to *Katharine*, and brought both Copies in his Hand; and being come there, show'd her the *English* Letter, and ask'd her, *I she could read it.* Yea, said she, I writ it. *Oh! did you so,* said he, *and what is it you say of me here?* That which is Truth, said she. Then said he, *Where is the Paper that Sarah sent; bring it, or else I will search the Trunk, and every where else.* She told him to search where he would. Then he would have had her to have discovered who it was that did them the singular kindness of furnishing them with Pen and Ink; for, as before, they had taken their Inkhorns from them; and threatned her, saying, *That she must tell what Man it was that brought her the Ink, or else she should be tyed with Chains presently.* She told him, she had done nothing but what was just and right in the sight of God; and what

what she did suffer was for Truth's sake; and that she did not care, she would not discover the Person. He said, *For God's sake tell me what Sarah did Write?* She told him, A few Words; but it was Truth. Then he rehears'd a Sentence in the Letter to Sarah, and said, *You say it is much we do not Tempt you with Money.* After some more Words, the Lieutenant took her Pen and Ink and threw it away, and went from her, and she saw them no more in three Weeks.

From her they went to Sarah, and with a sly Falshood sought to entangle her, and make her confess the poor Instrument that had furnish'd them with Pen and Ink; telling her, *That Katharine had honestly confest all; and that she had best to confess too:* threatening her with a Halter, and to take away her Money, Bed and Trunk, if she would not. She answer'd the Frier, and said, Perhaps she might not send to Katharine any more; asking Him, Whether he was a Minister of Christ, or a Magistrate? If he were a Magistrate, he might take her Money; but she would not give it to him: And those that were with him, reply'd, *No, he should not meddle with any thing.* Here he found likewise, he had not his expected End; and therefore to shew his Envy, he told her, *She was Possess.* She answer'd, Yes, with the

the Power of an Endless Life: and so they went away. However, as for the poor *English* Man, though the Frier had given them Expectation, that he would be hang'd, the Lord heard the Prayers of his Servants for him, and delivered him out of their Hands, being set free the next Morning.

After some time the Frier went to visit *Katharine* again, and said, *You may free your self of Misery when you will; you may make your self a Catholick, and have your Freedom to go where you will.* She told him, she might make her self a Catholick, and have a Name that she did live, when she was dead; saying, that he had Catholicks enough already, and he should bring some of them to the Light in their Consciencs, that they might stand in Awe, and sin not. But so indefatigable was his Labour, to bring them both under their Discipline and Traditions, that he told her, *He would lose one of his Fingers if they would be Catholicks:* She said, *It was Babylon that was built with Blood, Sion was redeemed through Judgment.*

They would have had her set a Picture at her Bed's-head, for a Representation; which made her ask them, whether they thought she wanted a Calf to worship? and whether they did walk by the Rule of Scripture? The Frier reply'd, *They did: but they*
had

had Traditions too. She said, If their Traditions did derogate, or dissent from the Fundamentals of Christ's Doctrine, the Prophets and Apostles, she denied them in the Name of the Lord: He said, *They did not.* She ask'd him, where they had their Rule, to burn those who could not for Conscience-sake join with them? He said, *St. Paul did worse, he gave them to the Devil;* telling her, *They judg'd all Damn'd that were not of their Faith:* and ask'd her, *whether they did judge them so?* She answered, No, they had otherwise learned of Christ: asking him, why they bound, that which the Lord did not bind; and set Ties, Chains and Limits where the Lord did not; as in Meats and Drinks, or in respect of Days or Times, which the Apostle called, *Beggarly Elements, and Rudiments of the World?* Also, why they forbid to Marry? which is A Doctrine of Devils, said she. He was at a Loss what to say, and evading these home Questions, only told her, *That St. Peter was a Pope of Rome, and did build an Altar there; and that the Pope was his Successor, and he could do what he would.* But she deny'd that, saying, *They never read any such thing in Scripture, That Peter, Christ's Apostle, had any Money to build Altars,* he himself did offer Sacrifice upon the Altar made without Hands. He said, *They*

They (i. e. the Quakers) were but a Few, and had risen up but late; and they (i. e. the Papists) were many, and had stood fourteen Hundred Years: and God was a Liar if they had not the true Faith; for he had confirm'd it to them by a Thousand Miracles. She answer'd, *The few Number, and the little Flock is Christ's Flock. He ask'd if they were? then all the World are,* said he. She reply'd, *Our Faith was from the Beginning; Abel was of our Church, and the World by Wisdom knew not God.*

Then he went to *Sarah* with the like Temptations; and she said also, that *Abel* was of our Church: He said, *Abel was a Catholick, and Cain and Judas were so:* She said, *Then the Devil is a Catholick, and she would not be one.* He threatned her, and told her, *how that they were many.* She told him, *Daniel* was but one; and if there were no more than she her self, she would not turn: and shewing them her Fingers, said, *if they would tear her Joint-mail, she believ'd the Lord would enable her to endure it for the Truth.*

At another time the Frier came to *Katharine*, when she was weak in her Bed, and told her, *That they denied the Scriptures.* She reply'd, *You deny them; we own them, and hold them forth; thou dost know it.* He was

was in a Rage, because she said *They denied the Scriptures*, and bid her *eat her Words again*; and in great Indignation threatned, *Death upon her*: She said, Christ Jesus was the Light of the World, and lighteth every one that cometh into it; which Light is the Salvation of those that receive it, and the same Light is the Condemnation of those who believe not in it. Then, in a furious Manner, he told her, *He would lay her in Chains, where she should see neither Sun nor Moon*. They say (said he) *the Fucker* (meaning himself) *hath almost killed you, but I will kill you quite before I have done*. The Frier had a Book in his Hand, which made her tell him that he did comprehend the Words in his Carnal Mind; at which he was wroth, and reply'd, *He would give her to the Devils to be tormented*: She told him, she denied the Devil, and all his Works and Workers.

Some did go unto the Inquisition on their Saints Days, and ask them, *what Day it was?* And they answer'd, they did not know, neither did they observe Days or Times, Months nor Years. Then those that came made Answer, *It was St. Joseph's Day*, or some other Saint; telling them, *That St. Joseph, &c. would punish them that Night, because they did not observe his Day*: But they said, that they knew the Saints to be at peace with them,

them, and they did not fear them. Saying further, that *Paul* call'd such *beggarly Elements, and Rudiments of the World.*

The Frier went to *Katharine* at another time, and ask'd her, *why she did not work?* she reply'd, 'what Work dost thou do?' He told her *that he did write*; then said she, I will write too, if thou wilt bring me Pen, Ink and Paper; and assured him also, that she would write Truth. He reply'd, *He would not that she should write; for St. Paul did work at Rome: and that they might have gain'd Nine or Ten Grains a Day, if they did Knit.* (that is about three half pence) She told him, that if they could have had the Privilege amongst them, that *Paul* had at *Rome* under *Cesar*, who was a *Heathenish* Emperor, they would have wrought, and not have been chargeable to any; telling him, that *Paul* lived in his own hired House two Years, with only a Soldier to look to him; and had Friends of the same Occupation to work with him: And that he could send where he would, and whosoever would come to him, might: And that he taught the People in the Name of the Lord Jesus, and no Man forbid him. She further ask'd him, whether he knew the Holy War of God, yea, or nay? telling him, that if he did, he then knew they could not be without

out Exercise Day and Night. At this his Mouth was stop'd, and he spake no more to her of Work.

Nevertheless, though their outward Afflictions were very great, and their Travel of Soul greater, they did knit Stockings, and gave to those who were made serviceable to them; and also made Garments for the poor Prisoners, and mended their Cloaths who had need, and were made helpful to them all, to the Condemnation of those who persecuted them.

Thus went they from one to the other, seeking to entangle them in their Talk, but they, being guided by one Spirit, spake one and the same thing in Effect: so that they had not a jot nor tittle against them, saving for Righteousness sake, the Lord preserv'd them by his own Power, his Omnipotency protects his Servants, and he leads them through the greatest Trials by the secret working of over-ruling Providence: So that the Counsels of Men against his Chosen and Elect prove insufficient and come to nought; as may be seen in God's remarkable Preservation of them hitherto, and thro' other deep Trials of their Faith: for the Friars, who both profess in Principle, and by their Actions demonstrate the Spirit of Persecution they are led by, pretend to
give

give over to Death, Hell and Torments, those who will not conform to them; as if God was subservient to their Wills, to damn for ever those whom they censure, as Persons worthy of such Punishment: for now came the Frier again to *Katharine*, and told her, *If she would be a Catholick she should say so; otherwise they would use her badly, and she should never see the Face of Sarah again, but should die by her self, and Thousands of Devils should carry her Soul to Hell.* She asked, if he were the Messenger of God to her? He told he *was*: then she said, What is my Sin? or, wherein have I provoked the Lord, that he should send me such a strait Message? He said, *Because she would not be a Catholick.* She answer'd, saying, I deny thee, and thy Message too; and the Spirit which spake in thee: for the Lord never spake it. He said, *That he would lay her in a whole Pile of Chains, where she should see neither Sun nor Moon:* she answered, he could not separate her from the Love of God in Christ Jesus, lay her where-ever he would. He told her *he would give her to the Devil:* she said, she did not fear all the Devils in Hell, the Lord was her Keeper; tho' he had the Inquisition, with all the Countries round about, on his side, and she were alone by her self, she did not fear them: if

if there were thousands more, the Lord was on her right Hand, and the worst they could do, was only to kill the Body, they could not touch her Soul no more than the Devil could Job's. He said, *she should never go out of that Room alive.* She reply'd, the Lord was sufficient to deliver her; but whether he would or not, she would not forsake a living Fountain, to drink at a broken Cistern; telling him boldly, they had no Law to keep them there, but such a Law as *Ahab* had for *Naboth's Vineyard*. So he went away from her in a Rage, and as he was making fast the Door, he put in his Hand at the Hole of the Door, and said, *Abide there, Member of the Devil*; she answer'd, the Devil's Members did the Devil's Works; but the Woes and Plagues of the Lord would be upon them for it. He went and told the Inquisitor of this, but he laugh'd at him: however she was moved out of that Room before he came again.

When he came, he brought one of the Lord Inquisitor's Men with him, and two very good Hens, saying, *The Lord Inquisitor had sent them in Love to her*: she told him, she received his Love, but could not take any of his Hens: for it was not the Practice of the Servants of the Lord, to be chargeable to any while they had of their own. He

said

said, *They should not count any thing their own,*
for in the primitive Times they did sell their Pos-
sessions, and laid them down at the Apostles
Feet; saying, They should not want any thing,
if they spent a Thousand Crowns on them: and
told her she was proud, because she would not re-
ceive the Inquisitor's Hens, when he had sent
them her in Charity. She ask'd him, why
 the Inquisitor kept her in Prison, and sent
 her his Charity? He said, *It was for the good*
of their Souls, that he kept them in Prison:
 he told him, their Souls were out of the
 Inquisitor's Reach, or his either. He told
 her, as he had done before, *That they had*
not the true Faith; and shewing her his Cru-
 cifix, ask'd her, *If she thought he did worship*
that? She ask'd him, what else he did with
 it? he said, *it was a Representation:* she re-
 ply'd, it did not represent Christ, for he
 was the express Image of his Father's Glory,
 which is Light and Life; telling him, If
 he could put any Life in any of his Images,
 he might bring them to her: and ask'd
 him, what Representation *Daniel* had in the
 Lions Den? or *Jonah* in the Whales Belly,
 they cry'd unto the Lord, and he deliver'd
 them. He told her, *she talk'd like a Mad*
Woman, because she talk'd so much against
 their Idols; and in a Rage said, *He would*
give her to the Devil: she bid him give his
 own,

own, she was the Lord's. Then he stood up, and said, *He would do by her as the Apostle did by Ananias and Saphira*: but she stood up and denied him in the Name of the Lord the living God, and told him he had no Power over her.

Away went he to Sarah with the Hens, and told her, *That Katharine was sick, and the Lord Inquisitor had sent two Hens; and that she would be glad to eat a Piece of one, if she would dress one of them presently, and the other on the Morrow*. But she likewise, standing in the Counsel of the Lord, found his Deceit, and answered him according as Katharine had done: so that he carried them away again; for they did not dare to take them, their Money yet holding out.

Once the Friar came to Sarah, and told her, *It was God's Will they should be kept there, or else they could not keep them*. She answered, *That the Lord did suffer wicked Men to do wickedly, but did not will them to do it: that he suffered Herod to take off John the Baptists Head, but did not will him to do it: that he suffered Stephen to be stoned, and Judas to betray Christ, but he did not will them to do so: for if he had, he would not have Condemn'd them for so doing*. He said, *Then we are wicked Men*; she reply'd, *They are wicked Men who*

work

work Wickedness. The Frier told her, as he often told them both, *That they had not the true Faith*: She answered, saying, By Faith we stand, and by the Power of God are we upholden: Dost thou think (said she) it is our own Power and Holiness, whereby we are kept from a vain Conversation of Sin and Wickedness? He told her, *That that was their Pride*. She reply'd, No; They could glory in the Lord, for that although they were Children of Wrath once, as well as others, the Lord had quickned them by the living Word of his Grace, and had washed, cleansed, and sanctified them in Soul and Spirit, in measure: and that they press'd forwards, towards that which is perfect: then he said, *They were good Women*.

The Friars went again to Sarah, and told her, *If she would she might go forth of the Prison, provided she would neither say nor do any thing*. She told them, she would upon that Account: So they said, *They would come to her again in the Morning*; which they did. But in the mean time the Lord forewarned Sarah of their Deceit; and brought to her remembrance Esau, who Sold his Birth-right for a Mess of Potage; and Judas who betrayed his Master: So that when they came, she, standing in the Counsel of God, was strengthened against them, and told

told them, she could resolve upon nothing in her own Will. Then they told her, *That the Inquisitor said, If they wanted any Linnen, Wollen, Stockings, Shoos or Money, they should be supplied.* They rendred a grateful Acknowledgment to the Lord Inquisitor for his Kindness; but could not accept of his Offer at that time: no more than they could his Favour, *That if they would they should go into the Nunnery, amongst the Holy Women (in their Account) and be maintain'd as long as they lived; in regard they were good Women, and had denied the World, and all that they had:* But they withstood all these Temptations.

It is the Characteristick of a true Christian to be persecuted by the false: Flesh against Spirit, *Belial* against God, and Light against Darknes. These Handmaids of the Lord had no sooner withstood one Trial and Temptation, but another succeeded.

Now their Money (which served them a Year and seven Weeks) was almost gone. And the Friars brought the Lord Inquisitor's Chamberlain to buy their Hats; but they told them, they came not there to sell their Cloaths, nor any thing they had: Then one of the Friars commended them for that, and said, *They might have kept their Money*

to have served them otherwise. But they told them, No ; they could not keep any Money, and be chargeable to others ; they could trust God. He said, *He saw they could ; but they should have maintained them, whilst they kept them Prisoners.*

Then the Lord took away their Stomachs, that they did eat but little for three or four Weeks : yet they did not fast in their own Wills.

In this time the Lord Inquisitor sent to acquaint them, *They might have any thing they would eat ;* but they could not accept of any till the Lord's time was come. The Friars said, *It was impossible that Creatures could live with so little Meat ;* and they sent them some Meat, and told them that *the English Consul sent it ;* but they could not take it, altho' they were so weak, that they were oblig'd to lie in their Cloaths, because they had not so much Strength as to pull them off, or to make their Bed: so that Sarah was brought so near Death, in her own Apprehension, that she dress'd her Head as she would lie in her Grave, looking for the Lord to take her to himself, and so put an End to all the Trials she had, when it seem'd good in his Sight.

In this time they did each of them speak to the Friars, that they might come together

ther again ; but they answered, *They had no such Orders, if they would have a Physician they might.*

In this weak Condition they lay, none knowing, from Morning to Morning, whether they were alive or dead ; but they were resigned up to obey the Will of the Lord, and lay quiet and still.

At length the Voice of the Lord arose in *Katharine*, saying, *Ye shall not die.* And she believed the Lord ; for his Goodness did appear much in their Fast : He was very gracious to them, and refresh'd them continually with his living Presence : in which they did behold his Beauty, to their Great Joy and Comfort.

And they cried to the Lord, to know his Will, Whether they should eat ; being resolved rather to die, than to eat to offend him : And he answered them, *That they might as freely eat, as if they had wrought for it with their own Hands.*

So they eat, to the Praise and Glory of God, and were refreshed ; and they brought them what they spake for, for eight or ten Days together. And afterwards they were so straitned for want of Food, that it did them more hurt than their Fast.

The Friars told them, *That the Lord kept them alive by his mighty Power, because they should*

should be Catholicks : but they answered, saying, The Lord would then have made it manifest to us : but you shall know one Day, the Lord has another End in it. Yet for all this, the Friars still said, *There was no Redemption for them* ; but they told him, That with the Lord there was Mercy and plenteous Redemption ; and bid them take heed they were not found Fighters against God. The Friars said, *They were foolish Women* : They reply'd, they were the *Lord's Fools*, and they were dear and precious in his sight, and woe to those who do offend such. The Frier told them, *They were the Lord's Fools* ; and shewed their deceitful Gowns, and their shaven Crowns, saying, *They did wear them for God's sake, to be laught at by the World.* K. Evans told them, They did not wear them for God's sake, unless they were moved of the Holy Spirit of God to wear them. He said, *It was no matter, they did wear them because of their Superiors.* This shews them unstable and double-minded ; first it was for *God's sake*, and then for their *Superiors*.

The Reason of their being thus straitned for Food, was by the Means of this Frier : for the Inquisitor and Magistrates had taken a Course that they should not want any thing ; but by this the Frier thought to

have brought them under him for their Food: but they had no Rest, till they brought them such things as were fitting.

Another time the Frier came to *Katharine*, and finding her resolute and fixed in her Mind, not to consent in any Measure to them, their false Traditions or Worship, he told her, *That she would fain be burned; because she would make the World believe, she lov'd God so well, as to suffer in that kind.* She reply'd, she did not desire to be burnt; but if the Lord should have call'd her to it, she believ'd he would give her Power to undergo it for his Truth: And that if every Hair of her Head was a Body, she could offer them up for the Testimony of Jesus.

This Frier came twice to know, *whether she had not been inspired of the Holy Ghost to be a Catholick, since she came into the Inquisition:* And she answered, No; but he told her *they were*; only they had mistook their Inspiration, and called the Spirit of the Holy Ghost, the Spirit of the Devil. She told him, That the Spirit of the Holy Ghost in them would resist the Devil; saying, The Inspiration of the Holy Ghost was never wrought in the Will of Man, nor in Man's Time; but in the Will of God, and in God's Time. He asked, *How they knew a Clean, from an Unclean Spirit?* And was answered, That an

an Unclean Spirit would burthen the Seed of God, and dam up the Springs of Life; but a Clean Spirit would open the Springs of Life, and refresh the Seed. He said, *It was true, he would assent to pure Truth sometimes: But in Truth it was a Riddle to him; For a natural Man cannot understand the things of the Spirit, because they are spiritually discerned; And had he come to experience it to be true, he wou'd never have resisted the pure and holy Spirit of God; he would never have thirsted for the Blood of these Servants of Jesus, and thus have persecuted them to his utmost Power, as is before related; for he malign'd and hated them, because their Testimony and Message was against them, and all their dead Forms of Worship: they would have turn'd these blind Professors to the Witness of God in themselves, to the Gift and Measure of his Holy Spirit, the Instructor, Condemnor and Sanctifier; even the Holy Ghost, by whom these Friers pretended they were inspired to be Papists, but these faithful Ministers were assured otherwise of the Dictates and Motions of that Holy Spirit, That it led out of a natural corrupt and sensual State, out of the dead Ways, Superstitions and Worships, that these Friers were in, to the true Way of Spirituality, to the pure Path of Life, Peace,*

Joy and Blessedness, and to the immaculate Source, Spring and Eternal Fountain of all Good, wherein they could have Communication with God, and be comforted, by this Holy Spirit, in the midst of great Extremities and sore Afflictions, so as to enjoy Consolation and Satisfaction, having the Witness of *well done* in their own Consciences, when their Persecutors had the Reproofs of this Spirit; as a severe Condemner for their Actions against these holy Women: nevertheless these Idolaters walked on in their own dangerous and destructive Paths, to the provoking of the Judgments of God more and more against them.

It was the Opinion of many of the *Maltees*, That they would never have been heard or seen more after they were had to the Inquisition; but the Lord work'd wonderfully for them and his Truth: for it happen'd, that while they were there they new built the Inquisition, and had many Labourers at work about the same for a Year and half. And the great Men going to see the Building, these poor Sufferers for their faithful Testimony, were carried forth in great Power to declare the Name of the Lord Jesus, against the Innovations and Superstitions of the *Romish Church*, not fearing the Face of Man, the Lord being their Strength: not-with-

withstanding they threatned them with Irons and Halters, for preaching the Light so boldly; saying, *That none ought to Preach, but Prelates to a Bishop.*

Now the Lord Inquisitor and the Magistrates were kept moderate to them, and gave Order that they should have Ink and Paper to write to *England*; but they were hindred of 'em: And they had great Reason to believe they would have set them at Liberty, had it not been for the Friers, who wrote against them to the Pope and the Lord Inquisitor. And they boldly told the Friers that it was they.

When the Friers visited either of these Handmaids of God, they usually came two at a time: and upon their denyiug of the Ways and Worships used among them, these Friers would fall down, and cry out, wishing bitter Wishes upon themselves, if *they were not in the Truth*: but they both denied them, and preached the Truth to them, the Light of the Lord Jesus in the Conscience of every one, to lead them to a pure Life; asking them, where the pure and holy Life was? And what good all of them did (i. e. *the Friers*) that the People liv'd in Sin, and all manner of Wickedness? And whether Words and Forms would serve without Life and Power? But to these Questions the

Friers could never give a satisfactory Answer.

They asked the *English Frier* at another time, Whether every Man and Woman stood guilty before God of all the Sins they ever committed before Regeneration? And he answered, *Yea*: confessing *That all their Learning of Languages (in their Places) was only to serve the Lord*; though they turn the same to a contrary Use, by filling the Holy Scriptures with needless Scruples, and wresting the Words thereof to a wrong Sence and Meaning; thereby ensnaring the Innocent, and betraying the simple-hearted, And these two Messengers of Jesus told them plainly, That all their Praying, Preaching and Crowding together to worship, was no more accepted than *Cain's Sacrifice*, except they were moved of the Eternal Spirit of the Lord: taking also an Occasion at this time to ask the Friers for their Bibles which they had taken from them; but one of the Friers told them *They should never see them again, they were false*. *Katharine* asked, wherein they were false? saying, That however they had no Warrant from the Lord to take them from *hem*. The Frier told her, *That Maccabees were not in them*. She reply'd, If any were taken from them, yet the rest might be pure

pure: but if any were added to them, then they were corrupted. Then he ask'd her, *Whether they did not think it meet for every one to bow at the Name of JESUS?* She reply'd, Yea: Then he pronounc'd the Word *JESUS*, and bid her *fall down and bow her Body*; but she told him, Her whole Heart and Soul were bowed under the Name of Jesus; but that she could not stoop to his Will, nor any Man's else: for he who departeth from Iniquity boweth to the Name of Jesus: but those who live in Sin and Wickedness, did not stoop to the Son of God. He told her, *They stood in the same Power the Apostles did, and were guided by the same Spirit as they were.* She asked him, Why they abused their Power then, and made use of Carnal Weapons? He told her they did not; *They were all spiritual; their Inquisition, Chains and Irons, and All were spiritual.*

Such Disputations they both had with the Friars, especially with the *English Friar Malachi*, which made him cautious how he attach'd them in this manner, and almost afraid to visit them, lest he should meet with more such Encounters, which struck at the very Root of Sin in him. This his refraining them, caused *Katharine Evans* and

Sarah Cheevers to deliver the following Lines
to those who were about the Inquisition,
concerning him; viz.

A Pursuit after the English
F R I E R.

Malachy,

‘ **T**Hou saidst, thou wouldst try whether
‘ we had the true Spirit, yea or nay;
‘ and thou hast tryed Day and Night, but
‘ thou never triedst the right way: the
‘ Seed of God is not tried with Deceit, Ly-
‘ ing, Hypocrisie or Cruelty: But if thou
‘ hadst turned in with thy Mind to the
‘ Light of God in thy Conscience, thou
‘ wouldst soon have known us: or had the
‘ Love of Christ been shed abroad in thy
‘ Heart, thou mightst have comprehended
‘ us: or hadst thou found the Ballance of
‘ the Sanctuary of the *true Tabernacle which*
‘ *God hath pitched, and not Man,* thou might-
‘ est have weighed us: or hadst thou laid
‘ Judgment to the Line, and Righteousness to
‘ the Plummets, thou mightst have fathom’d
‘ us: or couldst thou have opened the *Book of*
‘ *Life,* thou mightst have read us: or hadst
‘ thou

‘ thou gone into the House of *Israel*, thou
 ‘ mightst have had Fellowship with us, &c.

‘ Contrary to our Wills were we cast in
 ‘ amongst you, and have given our Testi-
 ‘ mony for the Lord, and called you all to
 ‘ Repentance, and have forewarned you of
 ‘ the Evil the Lord is bringing upon you :
 ‘ but you have slighted the Day of your
 ‘ Visitation, and have done despiht to the
 ‘ Spirit of Grace, and have cast many hard
 ‘ Speeches and false Aspersions upon the
 ‘ Truth, and the Messengers thereof. The
 ‘ Lord will visit for these things. You
 ‘ have blinded your Eyes that you will not
 ‘ see, and stopped your Ears that you will
 ‘ not hear, and hardened your Hearts that
 ‘ you might not understand ; lest you should
 ‘ see with your Eyes, and hear with your
 ‘ Ears, and understand with your Hearts,
 ‘ and turn to the Lord and be converted,
 ‘ and he should heal you. *Oh that you had*
 ‘ *known in this your Day, what had belonged*
 ‘ *to your Peace ! but now it is hid from your*
 ‘ *Eyes.*

‘ The Desire of our Souls is, That every
 ‘ one may repent that can find a Place; and
 ‘ whatever you have done to us, we desire
 ‘ it may not be laid to your Charge: for
 ‘ we

- we count our selves happy, that we were
- found worthy to suffer for the Name of
- the Lord.

Written in the In-
quisition-Prison,
in the Isle of
Malta.

Katharine Evans.
Sarah Cheevers.

This *English* Frier was their great Enemy and Instigator to their Persecution, and struck hard at their Lives, often holding up his Hands to strike them, although he was never suffer'd; but would presently say, *They were good Women, and he would do them any good.* He was compelled to work for them sometimes, and would say it was *for God's sake*; and would have had them thank him for it. They told him, Those who did any thing for God, did not look for any Reward from Man. Then he was in a Rage, and told them, *They were the worst of all Creatures, and should be used worse than any; the Turks, Arminians, Protestants and Lutherans should be used better than they.* They answered, The pure Life was ever counted the worst, and they must suffer: They were the Lord's, and could trust him, let him do what he would with them; they did not fear any Evil Tidings, be-
cause

cause they were settled and grounded in the Truth, and the more they persecuted them, the more stronger they grew: they were so bold and valiant for God's Truth, that whatsoever they suffered they did not fear.

At another time he told *Sarah*, That *Katharine* was a *Witch*, and that she knew what was done at London, and for that Reason he said, he would go to her no more: for *Katharine*, when he told her any thing that was untrue, reply'd, *She had a Witness for God in her that was faithful and true, and she did believe God's Witness.*

And indeed this Frier was quite weary of visiting them both, but it seems not at all weary of Persecution: the common and frequent Repulses, and denial of his hypocritical Pretences of Kindness, made him beseech the Lord Inquisitor that he might go no more to them, and that *Katharine Evans* might be sent to *Rome*: but therein he was disappointed; which made him seek to have them both sent thither: And this way seem'd to answer his Mind, so that they were seemingly resolved to send them both. And accordingly, that the Accusation against them might not want any thing that would have incenc'd the Powers there against them, this English Frier was ordered to go to *Rome* first.

And

And in order thereunto he came to the Inquisition Chamber, with a Scribe, to write some Allegations against or concerning them, to carry with him. The Frier and this Scribe, were writing part of three Days, and when they had ended it, *Katharine Evans* was not free to Eat, till the Scribe did come where she was, that she might pronounce Woe against it, and defend it; which she did in the Name of the Lord, and it came to nought like the Rest.

Now the Frier was gone to *Rome*, and they told them, he must stay there till they came; and to that End, there was great striving to send them; but they were prevented that they could not.

- In this separation of these two Handmaids of God, though they had found out their Innocent Intercourse that they had by Writing, as before, Page yet God would not suffer that they should hinder them still; but he provided them other Means, which was thus.

There were Five Doors between *Sarah* and *Katharine*, with Locks and Bolts, and the Keeper did not make them so fast, but that *Sarah* could come where *Katharine* could see her; But could not speak to her, by reason of those that did watch them Night and Day: Often did she come by this means

to *Katharine's* Door by Night, and in her Passage, was oblig'd to go by a Friers Door; this likewise was discovered by those who watch'd about the Prison, and complain'd of, and occasioned her being lock'd up again: But they had no Peace in that till the Doors were Open. Then did they sit in the sight of each other, to wait upon the Lord, and cry to him, so that their Voices were heard far; then were the Complainers weary; and the Lord by this means did work to have them brought together. The Magistrates did come in and look upon them sometimes, but said nothing to them.

Now came the Consul to *Katharine* again, by whose Treacherous Act they were detained, and had such deep Tryals and Persecution, in the Inquisition, and a Scribe along with him, and told her, he had brought a *Dollar* from a Master of a Ship that came from *Plymouth*, for them: She told him, she did receive her Countryman's Love, but could not receive his Money. The Consul ask'd her, *What she would do if she would take no Money?* She said, The Lord was her Portion, and she should not lack any good thing; telling him, that they were in his House near Fifteen Weeks; and ask'd him, whether in all that time he did see any Cause of Death or Bonds in them.

He

He answered, *No.* Then she ask'd him, How he would dispenſe with his Conſcience, in telling them, he would have them before the Inquiſitor, in order to their Release, when he knew the Room was provided for them? And that, had they not been kept alive by the *Mighty Power of God*, they might have been dead long ſince. He reply'd, *How could I help it?* She answered, That they were the Servants of the Living God, and were brought there by Permiſſion; and in the Spirit of Meekneſs, gave in their Teſtimony for the Lord in Faithfulneſs, and told them the Truth as it is in Jeſus, and called them to Repentance, and forewarned them in Love to their Souls, of the Evil the Lord was bringing upon them, if they did not Repent. The Conſul answered, *However it be, it will go well with you.*

The Conſul required a Sign of *Katharine*, when ſhe was at his Houſe, that he might know if they were the Servants of God; and ſhe gave him a Sign from the Living God, and *Sarah* gave him another. Now *Katharine* ask'd him, whether that was not true which they then ſpoke to him: and he reply'd, *It was*; ſaying, to Excuse himſelf, *How ſhould I help it?* She answered, Thou art a Condemn'd Perſon, and ſtandeſt Guilty before God; yet nevertheleſs Repent, if

thou

thou canst find a Place. He feignedly smiled, and made light of this to the Scribe, but his Lips quiver'd and his Belly trembled, and he could hardly stand upon his Legs.

From *Katharine* he went to *Sarah* with the Dollar ; but she told him she could not take the Money ; but if he had a Letter for them, he would be free to receive that. He reply'd, *He had not any*. Then he asked her *What she did want ?* And she answered, the Lord was her Shepherd, she could not want any good thing ; but she did long for her Freedom. He said, *That you may have in time* ; saying, that they should have Ink and Paper to Write : But when he was gone, they would not let them have any.

Now here may be seen how the Judgments of God take hold of those that betray his Servants, and stop them in the Message that he has entrusted them with. This Consul was Sworn upon his Oath to protect the *English*, and their Ruler bid him let them go about their Business: But he was as ready to prove them, whether they were of God, as any of them ; and required a Sign, as aforesaid, and now it falls on him ; for he was as proper a Man as any were in the City, Lusty, and in his prime Age, but he was consumed like a Snail in a Shell ; which was a sufficient Sign for the whole City,

City, if their Hearts were not harder than *Adamants*; and the next time they heard of him, he was Dead.

Now it pleased the Lord to make way for their coming together, after they had been separated One Year; and *Katharine* had neither Fire nor Candle above two Hours in all that time; for none did bring her any, and she had not freedom to call for any.

There were of divers Nations, Prisoners brought into the Inquisition, and the Friars, and the rest that were Great, did go (after their manner) to make Christians of them. And these two Handmaids were made to stand up against them, and their Ways, and deny them in the Name of the Lord, and to declare the Truth to the simple Hearted frequently; though with the hazard of their Lives: for they could not endure to hear the Name of the Lord Blasphemed, nor his pure way of Truth perverted, nor the Ignorant deceived. And their Burthens continued very heavy, and their Righteous Souls were vexed with the filthy Conversation of the Wicked, and the pure Seed of God was prest from Day to Day, that their Spirits did Mourn, and their Hearts were grieved because of the Hardness of the Peoples Hearts, and their Rebellion against their Maker, who was so

Gracious to them, and knock'd at the Door of their Hearts, calling for Justice, Mercy and Humility ; but behold Oppression, Cruelty and Self-Exaltation ; notwithstanding the Lord did strive so much with them, and sent so many undeniable Truths, and Infallible Testimonies of the coming of his Son to Judgment. And so clear a Manifestation of the way to Eternal Salvation, given forth of his own Mouth, by his Eternal Spirit : And having these for an Example, who was kept by his Power and Holiness, that they had not a jot nor tittle against them, but for Righteousness sake ; though they had Winnowed and Sifted them so long : Glory, Honour and Praises, be given to God for Ever, who preserved them.

Their Preaching and Speaking to those in the Inquisition, gave some Occasion to write down that which they understood, of what they spoke, and sent it to the Court-Chamber, before the Inquisitor and Magistrates ; but the Lord did blast it, that all their Contrivances against them signified nothing ; which made them rejoice in God, that he had not left them without his Presence, in their Adversity, and time of their Captivity from their Native Land.

There came, whilst they were in the Inquisition, twenty Sail of Ships, out of

France

France and Spain, to join with the Cavaliers in *Malta*, to fight against the *Turks*, as the Keeper told them: And the dread of the Lord fell upon *Sarah Cheevers*, and Com-manded her to Propheſie againſt thoſe of *Malta*, and ſhe cryed out Daily, ſaying, *God is Angry, God is Angry, and you cannot prosper: Go not forth to Murther, nor to Kill one another; Chriſt came not to deſtroy Life, but to ſave it.* This ſhe ſounded forth in the Ears of many; yet notwithstanding there was great triumphing and glorying in Blood.

The Night before they went out to Fight, *Katharine ſaw* in a Viſion, a broad Tub of Blood, and it did run over on each ſide into the Water, and defiled it, that ſhe could have none to Drink; for which ſhe was exceedingly troubled in Spirit: This was ſignified, to have reference to their Fight and Slaughter upon the Sea with the *Turks*; and the Cavaliers returned with great Loſs, and their Joy was turned into Sorrow, and their Mirth into Mourning; becauſe they would not be forewarned by this Prophetess.

They would not let them know where there were any Engliſh Ships in the Harbour; but the Lord appeared unto *Katharine* in a Dream, and ſaid, There were two Men in the City, who did plead in their Behalf for their Liberty: And that he had take

taken all Fear away from them, and made them bold.

In a little while after the Magistrates sent for them forth, and ask'd them, *If they were Sick? Or wanted any thing?* And were very tender to 'em, and told them, *They should write to England;* and accordingly bid the Scribe give them Ink and Paper; he said he would; but he did not.

They did not let them know of any English that were there; but there was one *Francis Steward of London*, a Captain of a Ship, and a Frier of *Ireland*, who came to the City together: And they took great Pains for them, and went to their Ruler, the Inquisitor, and several Magistrates and Friars, the New *English* Consul going along with them, and wrought much amongst them, that all seem'd willing to let them go, save the Inquisitor; but they had many Enemies who would not be seen: And the Inquisitor said, *He could not free them, without an Order from the Pope.* However, these two Friendly Men the Lord had raised up in their behalf, obtained the Favour to go and speak to them in the Inquisition; which was a great thing in such a place.

Afterwards they were sent for to the Court-Chamber, where the New English Consul ask'd them, *If they were willing to go back*

back to England? And they answered, Yes, if it were the Will of God. The aforesaid Captain was there, and spoke to them with Tears in his Eyes, and told them what he had done for them; but could not prevail: *It is this Inquisitor hinders, says he, the rest are made willing:* And he told them, the chief thing that they had against them, was that *they Preached among the People.* They reply'd, they were called upon the Testimony of their Conscience, and that the Truth they had witnessed forth amongst them, they would stand to, and maintain with their Blood. He said, *If they could get off, he would freely give them their Passage, and provide for them, for the Vessel was his own.* They reply'd, His Love was as well accepted of the Lord, as if he did carry them. Then he offered them Money, and when he saw they dar'd not accept any, he took their Names; whereupon they gave him some Account of the Treatment they had met with, telling him, that they had taken them out of their Way, and put them into the Inquisition, and bid them *change their Minds* which they could not (for the Lord had changed them, into that which changeth not) though they should have burnt them to Ashes, or chopt them to Pieces. A Friend said, *They did not Work;* which was false

for

for they had work of their own, and did work as they were able; adding, that their Work and Maintenance was in *England*: and they said, *It was true*. Then the Frier said, *They would not accept of the Inquisitors Diet*. They told them, they did not know who did prepare for them; yet they did receive their Meat, as they had freedom. Then he said, *That they had suffered long enough, and too long; but they should have their Freedom in few Days; and that they would send to the Pope for an Order; and there were many English Ships that way, wherein they might Return*. But this kind Captain, saw how hard a thing it was to get them Released; so that it grieved him to the Heart, and when he went away, he prayed God to comfort them; having ventured himself exceedingly in that Place: And in return for his Love, they did beseech God to Bless and Preserve him unto Everlasting Life; and never to let him nor his, go without a Blessing from him.

The Captain acquainted them also what service the *Irish* Frier had done for them; who had great Expectation, that they should have their Freedom in a little time: And they reply'd, that he would never have cause to Repent it; the Blessing of God would be upon him for any thing he should

should do for them ; for they were the Servants of the Living God.

These serviceable Men (who had mitigated the Fury of their Adversaries for the present) being gone they arose up afresh against them with one Accord, and shut up their Doors many Weeks, trying them again for their Lives; yet they could not find out what Provocation they had given them ; but only that the restless Enemy of Mankind, who always strives to hinder the Work of God, and seeks the utter Subversion and Ruin of his Servants, had raised up again his Instruments to Persecute them afresh: Yet here is seen the Preservation of their God, that as this Old Persecutor had not Power over the Life of *Job*, no more had he Power over these Handmaids of Christ; but they were still kept alive in the Body, and alive in Spirit to him who had thus secured them, in a deep Sence, and daily Acknowledgment of his Bountiful Favours, that he had not taken the Comforter, the Gift of his Holy Spirit from them, nor forsaken them in Tribulation in a strange Land.

Upon a Day while they were Cruelly shut up, the Lord Inquisitor went up into a Tower in the Inquisition, and look'd down upon them with Indignation; and *Sara*

was

was moved to call to him, to have the Door opened, for them to go down into the Court to wash their Clothes; telling him, That if they were the *Pope's* Prisoners they would appeal to the *Pope*, and the Inquisitor should send them to him. This occasion'd him to give Command for the Door to be opened once a Week; and in some time after, it was opened every Day.

But they had great Affliction still, for those in the Prison were Enemies to them, especially the Friars, for which the Lord did visit them with his dreadful Judgments; the Frier was tormented Night and Day, his Body was in a perishing Condition, and the Doctors and Chirurgeons follow'd him a long time.

About this time there were two or three English Ships came into the Harbour, and Sarah saw the coming of them in a Vision of the Night, and that there was great Pleading for them; but she heard a Voice, saying, *They could not go then.* So that by this immediate knowledge they were made willing to wait the Lord's time.

After the Ships were gone they sent for them forth, and ask'd them, *If they would be Catholics?* And they answered, That they were true Christians, and had received the Spirit of Christ; and they that had not

the Spirit of Christ, were none of his. One of the Magistrates shewed them the Cross, but they told them, they did take up the Cross of Christ Daily, which was the great Power of God, to Crucifie Sin and Iniquity: Also telling them, That one of their Fathers did promise them their Liberty; and that they did think that Frier was too tender-hearted to stay amongst them.

The New English Consul being there, told them of the Ships, and said, *They would not let them go unless they would be Catholicks; and that otherwise they must suffer more Imprisonment.* Yet saying, *That he did what he could for them.*

Another time the English Consul came to them, and told them, *That the Inquisitor sent him to know if they would be Catholicks, Yea, or Nay:* They reply'd, they were true Christians. He said, *If they would be Catholicks, they might dwell at Malta, or go to England.* But they answered, *They were the Servants of the true and living God.* One of the Magistrates that came with the Consul, told them, *They were not Christians, neither had they the Cross of Christ.* They reply'd, they were Christians, and had received the Spirit of Christ, which made a Christian; and he that had not the Spirit of Christ, was no Christian; and that they

had

had the Cross of Christ, for that without the Cross there is no Salvation: Telling them, the Cross of Christ is the Power of God to Salvation, to every one that believeth. Then he told them, *If they would not be Catholicks, they must suffer long Imprisonment, by the Pope's Order.* But this was not true, *Katharine Evans* had a Witness in her Conscience against it; and besides, there was a *Roman* in the Prison, by Profession a Doctor of Law, and differ'd from the *Papists* in many things; that constantly affirm'd, *That the Pope had sent an Order to set them Free;* and he told them, *That they were Liars and Blasphemers, if they did say the Pope sent any such Order as they did speak of, concerning the detaining them in Prison.*

In a little time after, the Magistrates came and told them, *If they would kiss the Cross, they should be freed out of Prison; and go to the Consul's House, till a convenient Passage did present to carry them to England: For the Pope had sent Word, they should take it into their Consideration, and set them free without doing them any Violence.* This was only to make them stoop, if it were but in the least measure, to their Carnal Wills; but they could not in the least jot Consent, and told them, *They could not kiss the Cross to ob-*

tain their own Liberty; neither did they desire their Freedom on any such Terms.

This superstitious Custom of them, in relation to the Cross of Christ, made *Katharine Evans* write this following, concerning the true Cross, viz.

Concerning the Cross of Christ, which is not a visible Sign, or a piece of Wood, but the invisible and immortal Power of the Lord God, and his Wisdom unto Salvation, to and in all them that believe in the same Christ, the Power of God, and the Wisdom of God: But the same Cross is to the outward Jew (or Christian) a Stumbling-block, and to the Wise Greek (that's exalted and puff'd up in the knowledge above, and over the Meek Life) Foolishness; as saith the Scripture, 1 Cor. I. 18, 19.

THE Cross of Christ I do embrace,
Which gives an entrance into Grace;
Both Sin and Death it doth deface,
And makes me run a glorious Race.
A Crown of Life I do obtain,
And Sin and Death is daily Slain;
And Christ himself alone to Reign
Thorow the Cross I do obtain.

The Cross of Christ is more to me,
Than all the Treasures I can see;

It brings me to my resting-place,
Where I behold God's lovely Face.

The Crofs of Christ is Power indeed
Against the Serpent and his Seed:
And Salvation it doth bring
To all that do believe therein.

The Crofs of Christ is my delight,
It doth uphold me Day and Night:
It keeps me from the Power of Sin,
Through Christ who is my Heav'nly King.

Without the Crofs I cannot be
From Sin and Death at all set free.
The Crofs alone doth Crucifie
Transgression, Sin, Iniquity:
It doth break down the Middle-wall,
And Slays the Enmity withal;
And makes of twain one perfect Man,
So renews Christ for me again.

The Crofs of Christ it doth destroy
That Nature which doth disobey;
In those that do themselves deny,
And take it up most willingly;
And daily bear it after him,
Who is our Lord, our Prince and King;
And not at all to let it down,
Till they come to enjoy the Crown.

The Crofs of Christ is Power and Life,
It doth destroy all Mortal Strife;
It keepeth from the Power of Sin,
All those who love to walk therein.

All that do own Christ Jesus' Cross,
Through self-denial they must pass,
For to be purged from their Sin,
And no longer Live therein.

The Cross of Christ doth operate
Through ev'ry Vein and Vital part,
The Heart and Reins, to cleanse from Sin,
Of them that's Exercis'd therein.

All they that live in Wickedness,
Are En'mies to Christ Jesus Cross ;
For ev'ry Sin and Uncleanness,
Doth pierce the Life of Christ Jesus.

This made them look every Day when they would call them forth to kiss the Cross; and they cry'd mightily to their Eternal Father, to prevent them in it, and preserve them out of it; for the Adversary of their Souls was busie within and without, so that they took little rest for many Days and Nights, foreseeing the great Danger it would plunge them into; that they should be detained for such a little Punctillio, as some may esteem it, of only kissing the Cross. But the Gracious God of Power, did appear in their Affliction, and revealed his Will to Katharine, in a Night Vision, saying, *Touch not, Taste not, Handle not; but wait diligently upon me: You have two things yet to get over, before you can be set at Liberty.*

Liberty : They understood the Cross was one of these things ; but they knew not what was the other. So that they acquiesc'd in the Will of the Lord, waiting his time for their Freedom ; which made *Katharine Evans* burst out into these Pathetical Expressions, *viz.*

MY Love to *Truth* doth me constrain,
In Prison ever to remain ;
If it in *Truth* be so that I
Cannot be set at Liberty.

My dear Redeemers Face so bright,
Doth shine upon me Day and Night ;
His Countenance doth exceed all
Captivity and Bondage Thrall.

My pure and undefiled Love,
Which cometh from a harmless Dove,
Within whose Breasts doth still remain,
God's perfect Praises to maintain.

I have not Time nor Place, to show
The Love which from my Heart doth flow.
The Blessing of th' Almighty be,
On *Jacob's* Seed Eternally.
And let it make its sure Abode,
Upon the Heritage of God.

Amen.

K. E.

The next time the Consul came, he told them, *That the Inquisitor said, If any one would engage for three or four Thousand Dollars to be Paid, if ever they came there again; they should be set at Liberty:* But they talk'd no more about kissing the Cross: And they now found that this Obligation was the second thing that they were to get over: For they could never desire any Man to be engaged for them after that manner; because they knew, that all Decrees, Laws, Tyes, Bonds, Chains, and Precepts of Men must be broken, through the Righteous Decree of the mighty Lord God.

And upon the Consideration of this, they were made willing to wait, till the Lord had broke this Chain also, that they might not cause any Friend to Suffer in their behalf; not knowing how the Lord might have dispos'd of them, if they had been releas'd out of Prison.

Then it pleased the Lord to be mindful of them in their Affliction, and to move a Servant of his to come from *Italy* (when he had design'd to go to *England*) on Purpose to visit them, and to offer up Body for Body, Life and all for their Liberty.

This was one *Daniel Baker*, who went also from his Native Country, on the self same Message of Salvation: For which rea-

son it is thought necessary, here to give a Brief Relation of some Material Passages in his Voyage; as follows, *viz.*

He set forward from *Gravesend*, the 16th of the 3d Month, 1661. with three other Friends, *viz.* *J. Stubbs*, *H. Fell*, and *Richard Scothrop*; and sweetly parted from their beloved Friends, and all their Outward Acquaintance, in their Native Country of *England*; being all freely given up in the Spirit of God, in behalf of the Everlasting Gospel, to Preach it again to the Nations, Tongues and Kindreds.

In 24 Days time, they arrived at *Legorn* in *Italy*, where they declared the Life, and Blessedness of their Innocent Testimony, and Message of Salvation, which was coming upon the Nations, either to Condemnation, or Justification; as the same was received or rejected among them.

In this Place they improv'd all opportunities to declare the Truth, as it is in Jesus, to those who were there of their own Nation, as also to *Jews* and others.

And the Blessing of the Lord attended their Service, and his Presence accompany'd them; so that the Witnesses of God in many was reach'd; though others were hardened, and opposed them and their Testimony, and gainsay'd the Truth that saves from

Sin; and by that means brought on their own Heads Condemnation, for that Light was risen, and they Chose rather to walk in Darknes.

Now in this Place, as they waited upon the Lord, to understand his Good Will and Pleasure, he answered them to the Joy of their Hearts; and they received his Counsel, and communicated of the same to each others Satisfaction in the Love of God; in which they were well Confirmed.

In this solemn Waiting they had a sight of their further Service, in which they were to be separated one from another, *Daniel Baker*, and *Richard Scoftrop* to pass Eastward, to *Constantinople* and *Smyrna*, in *Asia*; and *John Stubbs* and *H. Fell*, to journey towards *Alexandria* in *Egypt*: And now leaving these two Friends to Travel to the Country where these Faithful Handmaids, *Katharine Evans* and *Sarah Cheevers*, first intended to go; we return as succinctly as may be, to the subject matter in Hand; of *D. B's* Endeavours, &c. for the Deliverance of them, out of the Cruel Inquisition of *Malta*.

After about 24 Days that *D. B.* and *R. S.* were departed from *Legorn*, they arrived at *Smyrna*; having touch'd a little season at the Island *Zant*.

They

They had been there but a small time, before there was a great stir made, by Evil Surmizings, against them; with Threatnings from the Apostate Christians of that Place; especially by some Men of no small Figure, of their own Nation, against them; when *Turks, Jews, Greeks, Heathens*, and others, were not altogether so Evil affected to 'em, as to hinder them of the Exercise of their Conscience, which was *Void of Offence towards God and Man*; holding forth to all, an Example of an harmless Life and unblamable Conversation, in Doctrine, Life and Practice: But the same Spirit of Opposition, that reigned in the Unbelieving *Jews* of Old time, Reign'd in the Apostate Christians of that Day; for those who were call'd Christians of *Asia*, who should have received the Word of saving Health, when it was Offered to them by these Messengers, not only Defy'd and Reproach'd them, but also their Living Testimony, and Message of Salvation: Which nevertheless they sounded in their Ears from Day to Day.

This bold and Christian Preaching of the Light of Jesus, wherein the Nations of them that are saved must Walk, encreased their Threatnings against them Daily; and they troubled themselves about them exceedingly: Wherein may be seen the sottish Vail of the Spirit

Spirit of Persecution, to hide the bright Parts of Ingenious, and otherwise, Wise and Discreet Man, that they Confess'd, that these Messengers of God were Temperate, Innocent, Harmless, and Unblamable in their Conversation; and yet hated them, because their Testimony was against whatsoever may be said in Truth to be Evil, Unjust, or Unequitable, and because their Doctrine cross'd and thwarted their Carnal Wills, and seem'd to strike at the Root of their Sensual Inclinations.

This caus'd them to send a Message directly from *Smyrna*, to the great City *Constantinople*, to the Ambassador of *England*; in which they besought him, to Expel them from among those of *Asia*, that they might not stay any where in the Extent of their Authority.

This Complaint of them to the *English* Ambassador, caused a Warrant to be forthwith made; a Copy of which follows.

A Copy of the Warrant which they Produc'd and Prosecuted.

WHEREAS we are informed, that there is lately arrived, with the *Zant Frigot*, one Daniel Baker, with his Companion, commonly called Quakers, with intention to come

come up to this Port ; and because we sufficiently have had Experience, that the Carriage of that sort of People is Ridiculous, and is capable to bring Dishonour to our Nation, besides other ill Conveniences that may redound to them in Particular, and to the English in General.

We therefore Will and Require you to give a stop to the said Quakers, from proceeding any further in their Journey, either to Constantinople, or the present Court of the Grand Signior, (viz. the great Emperor of the Turks) or to any other Place where our Authority extends ; shipping them away either directly for England, or any other Part which they shall chuse to Imbarque.

And we do hereby require all Officers, and Members of the Factory, and Masters and Officers of Ships, to be Aiding and Assisting to you herein : And for so doing, this shall be your Warrant.

For our Loving Friend, Anthony Isaacson, Esq ; Consul for the English Nation at Smyrna.

By his Excellency's Command.

Paul Ricoat, Secretary.

Given under our Hand and Seal, at our Court at Pare of Constantinople, the 19th Day of July, 1661. Winchels. 4.

This

This Warrant was Dated wrong, according to *Daniel Baker's Account*, for it should have been Dated in *August*; for they were not in *Asia* in the Month called *July*.

This foregoing Warrant was dispatch'd with a Messenger, from the Ambassador's Court at *Constantinople*, to *Smyrna*; which the Merchants there received with Gladness, and presently put in Execution; sending a *Turkish Janisary* and a *Drugerman* (who were Officers under the Consul of the *English Nation*) and Porters (call'd *Harmols*) with Weapons to fetch *D. Baker* and *R. Scothrop* from their Lodging, to go before the Consul: When they came before him, he behaved himself Courteous and Moderate, looking over and beyond that foolish Ceremony of the Hat, having an Eye to Equity, Justice and Judgment, without respect of Persons; and had regard to what the Servants of the Lord, in Reverence and Fear, said unto him; and after he had heard them, Desired *That they would not take it ill from him (in his Place of Authority) for doing as he was Obliged, in the Prosecution of the Warrant*: They signified to the Consul, that they owned his Place of Authority, and were ready to submit to any thing that was Reasonable; but that in this thing they could not submit, by reason that

in

in the Uprightness and Innocency of their Hearts, they came there to do the Will of God, and to Suffer for it, if he Permitted. With these, and many other Expressions, they cleared their Consciences to him; and he seemed unwilling to use Violence against them.

Sometime before this, they had spoken for a Passage in a Dutch Ship, to have gone from *Smyrna* to *Constantinople*; but it happen'd that the Warrant came to the Consul's Hands, before they were ready to embark from thence.

In this Manner the Testimony of these Messengers and themselves were rejected, despised, and banished from out the Regions of *Asia*; yet at their Departure they pray'd for those who hated them without a Cause, knowing not what they did. And so they departed thence.

And in about Eight Days they arrived at the Island *Zant*, where it pleased the Lord to Visit *R. S.* with Sickness, of which he in a few Days dy'd.

In the short time of his Illness, *D. Baker* found a Concern to pass through Part of *Italy*, and *R. S.* being weak, and unfit to Travel, yet given up to serve the Lord in Life or Death, he parted from him in a great Cross to his own Will, and left *Zant* about

about two Days before he departed this Life there, in full Assurance of the Crown of Righteousness, which is reserved for all those who are faithful to the Lord until Death.

From *Zant D. Baker* embark'd in a *Venetian Ship*, and had a good Passage through the Gulf of *Venice*. In about three Weeks he was admitted (together with the Ships Company) to receive Product or Admission to come into the City of *Venice*, as their manner is.

He staid about Eight Days in this Place, and having declar'd the Day of the Lord amongst them, travelled from thence to *Legorn*, with some Inclinations for *England* again.

Being arrived at *Legorn*, the Lord, in the Light of his Countenance, set before him, as he had often done, the long Sufferings and sore Afflictions these innocent Sufferers, *Katharine Evans* and *Sarah Cheevers* endur'd still, in the Inquisition of the Isle of *Malta*, under the Pope's Authority. And that he must go and visit them in their Distress.

To this Service he became Obedient, though not knowing whether ever he should see his Kindred or Native Country any more.

And

And a Vessel of *France* being ready to depart from *Legorn* Eastward, he embark'd in the same for the Isle of *Cicilia* to *Messena*, and from thence to the Isle of *Malta*, in a Vessel of that Island.

In his Passage there the Vessel bore into *Syracuse*, where the Apostle *Paul* abode three Days, in his Voyage to *Rome*, after he had suffered Shipwreck on *Malta*.

At *Syracuse* he abode Five Days, and gave Notice of the Testimony of Truth he had to bear. And then departing from thence, arrived at the Island of *Malta* in about Twenty Four Hours.

After he had been some few Hours on the Island, he had Admittance to the Pope's Lord Inquisitor, to whom he delivered his Message in the Italian Tongue on this wise, *I come to demand the just Liberty of my innocent Friends, the two English Women in Prison in the Inquisition.* The Lord Inquisitor asked him, *If he were related to them as an Husband or Kinsman; and whether he came out of England on purpose with that Message?* And he reply'd, *That he came from Legorn for the same End.* Then the Inquisitor answered him roughly, and said, *They should abide in Prison till they died, except some English Merchants, or others that were able, would engage, or give Obligation for the Value of three or*
Four

Four Thousand Dollers conditionally, that they should never return again into those Parts.

These were the Lord Inquisitor's Replys divers times, both to *Daniel Baker* the *English* Consul and many others: but *D. B.* was made to withstand his Lawless and Unchristian Demand and Imposition in the Name and Fear of the Lord, on behalf of these Innocent Sufferers: Albeit they threatned him with their accustomed Cruelty and Inquisition; and followed him to and fro with their Officer and Black Rod. Nevertheless his Heart was grieved that these Righteous Handmaids of God should be used after such an Unchristian Manner; which made him offer up his own Body to the Lord Inquisitor, and freely to have laid down his Life, for these innocent Women. To whom I return.

It cannot be express'd with what Joy, with what Rejoycing and Thanksgiving to the Almighty Preserver of them, they receiv'd the Account of *Daniel Baker's* coming to that City, they greatly rejoyc'd, That He who had first moved them to depart from the most dearest to be affected of all things below, (*viz.* Their loving Husbands and tender Children for his Testimony of Truth) should condescend to send his Servant for their Comfort and Consolation:

So that here they could sing, like *Moses*, *Deborah* and *Barak*, the Mercies and Deliverances of the Great and Eternal God, who had carried them through the Temptations and Trials of Satan, preserving them untainted and unpolluted with his cunning Wiles of outward Honour and Glory. And now they found by Experience, That God will not forsake the Righteous, and those who walk before him in Sincerity and Integrity of Heart.

The next Day after *Daniel Baker* came to this City, he was dispos'd to write the following Letter, and convey'd it to their Hands; viz.

Dear Lambs, Peace be unto you, Amen.

NOW seeing that the Everlasting God, and Father of all Truth, hath in his tender Love, fatherly Mercy, and Bowels of Compassion (thro' the Trials of manifold Sufferings and Temptations) even to this Day, upheld and preserved you in the Innocency, and its Testimony against the contrary; altho' sometimes, I know you have tasted the Sentence of Death in your selves, and even (as it were) ready to despair of Life, yet in the living Testimony of Innocency, in the Answer of a good Conscience, you are in it a good
 'Savour

‘ Saviour to the Lord, his Truth and Peo-
 ‘ ple. Oh! blessed for ever be his Name;
 ‘ yea, my very Heart blesteth and magnifi-
 ‘ eth the Lord on your Behalf.

‘ Wherefore, my dear Friends, Be Faith-
 ‘ ful, and the living invisible God of Peace
 ‘ is with you, and will not forsake you.

‘ Oh! I am moved in the Bowels of my
 ‘ Father’s Love, as one with you, (in Trials
 ‘ and the Exercise of manifold Temptations)
 ‘ to stir up your pure and innocent Minds,
 ‘ by way of Remembrance, and also to be-
 ‘ seech you to take heed to the Testimony of
 ‘ Life that’s undefiled and manifest in you;
 ‘ and to dwell in the same which retains
 ‘ the Joy and Comfort of the Lord, and his
 ‘ Peace, which you know is not of the
 ‘ World, And so to watch and beware of
 ‘ the Enemy, who is near to tempt to
 ‘ make Shipwreck of Faith, and of a good
 ‘ Conscience: and so to despair, and not
 ‘ only betray your own innocent long Suf-
 ‘ ferings, but also the Testimony of the
 ‘ Lord God of our Life, for which you
 ‘ have so long suffer’d, and by the pure
 ‘ Divine Virtue of the same have you been
 ‘ to this Day preserved. So that the Lord
 ‘ (who is and will be your Reward) hath
 ‘ not been wanting to you on his Part.

‘ Oh,

' Oh, faint not, but lift up your Heads
 ' and be faithful still, as I am not otherwise
 ' perswaded concerning you. And I be-
 ' lieve that in God's own way, Deliverance
 ' will come to you. And ye know, if the
 ' same come not in his own Covenant of
 ' Truth, in the Light of his Countenance,
 ' it cannot be well ; but your *Nay* (ye know)
 ' is to be *Nay* ; and so to stand in the Truth
 ' against the contrary, whatsoever our God
 ' permits unreasonable Men to inflict upon
 ' the outward Body : and the same will work
 ' for his Glory, and also for the Good and
 ' Eternal Peace of his innocent Suffering
 ' Lambs notwithstanding.

Your Tender Brother,

D. B.

And when he had communicated this to
 them, unknown to their Persecutors, he
 went himself to the Inquisition ; and having
 gotten Admittance to see them, he spake
 his Message, as from the Lord, saluting
 them, as they stood at the Prison-Grates,
 with these Words, in behalf of the gene-
 ral Assembly of the Saints in Light, viz.
The whole Body of God's Elect, right dearly
own your Testimony ; and you are a sweet Sa-

your -

your unto the Lord and his People. One of them made Answer, That it was a Trouble to them, that they could not be made more Serviceable (i. e. in respect to the Gospel.) To which *D. Baker* made Answer, *That it was a wonderful Mercy of the Lord, That they were preserved in their own Measure of Truth and pure Innocency:* for which in his Heart he praised the Lord. And they were all refreshed together at that Season, in the sweet Presence of the living God.

In this long Imprisonment, which was about three Years before *Daniel Baker* visited them, they had, at times, kept some Account of their Trials and Exercises, when they had Pen, Ink and Paper, which for the most part they were debar'd of; yet the small time they had 'em, they made such good Use thereof, as to write the Particulars of this Relation, in Letters to their Relations, Friends, &c. and two Epistles. One by *Katharine Evans*, and the other by *Sarah Cheevers*.

And now it came to pass, that they had an Opportunity to deliver them: for *Daniel Baker* visiting them the time he stayed there, at the Inquisition-Prison, they delivered them thro' the Grate for him, at several Times: But once as they were hand-

ing some Letters thro' the Grate of the Prison, by the hand of another Man, to be given to *Daniel Baker*, he being then present in the Room also, the said Letters were intercepted, and in the first place communicated to the Pope's Lord Inquisitor, and he forthwith sent for the English Consul, charging him, to get the same truly copied out.

This made the Consul wrath with *Daniel Baker*, that he should have so much Trouble by his Means : But *D. Baker* knowing that there was not any thing in them, but what came from a good Ground of Innocency, Ac Truth, and pure Natural Affection, was moved in Bowels of tender Love, lest these Letters should finally miscarry, or be shut up in Obscurity, to offer to the Consul, such That if it were such a Trouble to him, if he Part would be pleas'd to let him have the Letters, he would copy them out truly.

After some time he consented to this, and gave the Letters into *D. Baker's* Hands, saying of it earnestly upon him to perform his duty faithfully : which he did with Gladness of Heart ; not so much to gratifie the Consul's Will, as to preserve what was written.

After he had finished them, he gave the fair Copies into the Consul's Hand, for the Lord Inquisitor ; and by this Means he obtained

tain'd the very Desire of his Heart, and retained the Original Copies for the Service of Truth, and sake of the People of God.

Now having gotten all the aforesaid Letters and Papers, through great Straits and Difficulties, with Jeopardy of his Life: and also with them several Salutations to himself, his Heart was, as it were, overcome with the Loving Kindness of the Lord, and in the Savour of Life he was truly affected, saying in his Heart on this wise, *Who am I, O Lord! or what was my Fathers House? or what is the Land of my Nativity? That I (a poor afflicted and despised Worm) should be raised up to see and perceive what mine Eye in thy Eternal Power and pure Life beholds! O my God! Thou hast known the innocent Travel of my Soul, it is not hid from Thee; even from the Day of my Birth unto this Moment, through Trials, Tribulations, and the Exercise of manifold Temptations; yet, behold, my Life is preserved at this time. And Oh, my Heart, Mind, Soul and Spirit, in thy pure undefiled Life and Virtue, bless thy Holy Name, which thy Virgins Love and live in; and in the same they glorifie thy Beloved and the Wings of thy Majesty overshadow them and their Delight is under the Shadow of thy Almightyness: Blessed be thy Glory, blessed be thy undefiled Power, blessed and magnified*

thy pure Wisdom, and let the same be so even in the Tabernacles of the Just for ever. Thou God of Immortality, the Thrones, the Kingdoms and Eternal Dominions are thine, and over All thy Throne is and shall be exalted: Thy Lambs behold thy Glory and thy Majesty, in this the Day of thy terrible and glorious Appearance: Wisdom, Riches, Glory, Power, Might and Dominion everlasting to thy Name, Amen, saith my Spirit. And I commend thy dear tender Lambs, to be preserved according to Thy Unsearchable Wisdom and Counsel, to Thy Everlasting Renown and Glory, and their Eternal Comfort, Joy, and Felicity with thy Saints and Angels in the Light of thy Countenance, and in Everlasting Remembrance in the powerful and eternal Kingdom of Immortality.

After this D. B. wrote the following Salutation to them, viz.

MY right dearly and well-beloved
Friends, of the Church of the first
born of the living God, which is the Pil-
lar and Ground of Truth, of which Christ
F Jesus

' Jesus our Lord is the only Head : Peace be
 ' unto you in Him, who is risen in his pure
 ' Immortal Life, and hath brought Life and
 ' Immortality to light, through the Word
 ' of his Power, and his Eternal Gospel of
 ' Peace, which is not hid from us, but it's
 ' clearly manifest in us by his coming, who
 ' ariseth with Healing in his Wings. Glory,
 ' Dominion and endless Prailes to his Name
 ' now and for evermore : And let all the
 ' Upright in Heart say, *Amen.*

' Dear and long-Suffering Lambs, Ye
 ' know, That as I came in the eternal Love
 ' and Peace of *Immanuel*, God's Lamb, to
 ' visit and serve you, and minister to your
 ' Necessities : the which, in the same Life
 ' and Peace, in Integrity and Uprightness
 ' of Heart, and in its pure Innocency, I
 ' have endeavour'd to perform.

' So my dear Friends, I have honestly
 ' and nakedly, before the Lord, cleared
 ' my Conscience so far concerning you, and
 ' on your behalf, which is my reasonable
 ' Service. And so I leave the same to the
 ' living Testimony of the Lord Jesus, which
 ' you hold, and for which I am satisfied
 ' (in the behalf of the whole Body of God's
 ' Elect) you have so long suffered.

‘ So the Eternal God of Power, Dominion and Glory, of Heaven and Earth, console, support and strengthen you to the End, that your Testimony may be finished with Joy, to his everlasting Praise, to whom only it belongs. And so my Spirit in the Light and Life immortal, saith *Amen.* Farewel dear Lambs; I am your Brother,

D. B.

Thus continued *D. Baker*, visiting these Servants of God through the Grate of the Inquisition, delivering his Salutations to them, and receiving theirs to him, in one of which were these following Lines, expressing what Confidence and Reliance they had in the Lord; *viz.*

—— Dearly Beloved, Pray for us, that we fall not, nor fail, whereby our Enemies may have any Advantage to rejoyce, and say, We served a God that could not save us, and called upon a God that could not deliver us: As if we were like them, to call upon Stocks, Stones, Pictures, painted Walls and
F 2
dead

dead things that cannot see, hear nor speak.
 We do beseech thee, to tell our dear Friends,
 Fathers and Elders, the Pillars of the spiritual
 Building; with all the rest of our Christian
 Brethren, that we desire their Prayers; for we
 have need of them.

*How strong and powerful is our KING,
 To all that do believe in Him?*

*He doth preserve them from the Snare,
 And teeth of those who would them tear.*

*We, who are Sufferers for the Seed,
 Our Hearts are wounded, and do bleed,
 To see th' Oppression, Cruelty
 Of Men who do thy Truth deny.*

*In Prisons strong, and Dungeons deep,
 To God alone we cry and weep:*

*Our Sorrows none can learn nor read,
 But those who in our Path do tread.*

*But He whose Beauty shineth bright,
 Who turneth Darknes into Light,
 Makes Cedars bow, and Oaks to bend,
 To Him that's sent to the same End.*

*He is a Fountain pure and clear,
 His Crystal Streams run far and near.
 To cleanse all those who come to him,
 For to be healed of their Sin.*

*All those who patiently abide,
And never swerve, nor go aside,
The Lord will free them out of all,
Bondage, Captivity and Thrall.*

And in another Salutation of Love, K. Evans burst out into these Poetical and Divine Expressions,

*Lord, Teach me in thy Ways,
That I may walk therein;
And lead me in thy Paths,
And cleanse me from all Sin.*

*Before I knew the Lord my God
To be so near to me,
I walked in the way so broad,
Thinking he did not see.*

*But when my ways directed were,
And Paths the Lord did guide,
I walked always in his Fear,
And did not go aside.*

And they having taken their Bibles away as is before related, occasioned Katharine to write the following Meditation, which was given to D. B. among the rest, and is worthy to be inserted as follows:

Although that they my Bible keep from me,
 That I the Holy Scriptures cannot see,
 The Precepts pure, which are upon Record,
 That were giv'n forth by th' Spirit of the Lord;
 Yet a small Book, hid in a secret Place
 Have I, where I can read the Words of Grace.
 And in the same I can discern
 The Bastard from the perfect born.

For unto us a Child is born,
 Who'll break to pieces that great Horn,
 Which hath lift up himself on high,
 Upon the Throne of Majesty;
 He shall be brought down under all,
 Where he shall lie, and cry and call
 To's Idol-Gods, which always he
 Hath worshipped with Heart and Knees.

But no Salvation he shall find
 Among his Gods, that are so blind,
 Both dumb and deaf, like unto he,
 They cannot speak, nor hear, nor see
 His Pictures, and his painted Walls,
 His Altars, and his Temple Vails;
 His golden Images, every one
 Shall soon be brought to Destruction.

All Praises to the God of Might,
 Who hath preserv'd us Day and Night

'Mongst

'Mongst Lions, Wolves that are so strong,
 Although they make us suffer long;
 Yet the Diviners do run mad,
 And lying Prophets they are sad.
 Th' exalted Beast in his Renown
 Triumphs that he shall gain the Crown.

Because that Pharaoh's on his Side,
 And lofty Haman in his Pride,
 And bloody Herod with his Sword,
 All Fighters are against the Lord.
 But th' God of Power, who is so strong,
 Will soon reward them every one,
 According unto Heaven's Decree,
 For their Rebellion, Blasphemy.

Then some shall howl, and some shall mourn;
 The rest shall wish they'd ne'er been born,
 For Pain and Torment Day and Night,
 Because they have despis'd the Light.

Thus were they all comforted, and had mutual Consolation, D. Baker declaring to the Heads of the Inquisition and Isle, in the Authority of God, upon whose Message he came, the true End and Intent of his Coming, declaring the Truth to them with Boldness, which they were unwilling should be publicly heard.

This enrag'd the Great, High and Wise Men of *Malta*, the *Popish* Priests, Jesuits, Knights, and those called of the Nobility of the Pope's Dominion of *France* and *Spain*, and many other Nations. And the Pope's Deputy would have oblig'd him, *That he should speak neither Good nor Evil to any one while he was in that Island, save only to the Consul: And that he should not go to the Inquisition alone, except the Consul went also with him, or some of his Family at least.* But he denied their Snares, Bonds and Covenants.

Thus are those who are not of this World, persecuted by those who are; their Life and Testimony suit not with it, for they abase the outward Man, and live in a spiritual Life, free from all it's Allurements, whilst their Persecutors live in a Life of Rebellion against their Maker, and shut him out of their Hearts by Sin and Pollution, which should have been kept a Temple undefiled for the Lord to dwell in.

But Persecution is what they could but reasonably expect, from those who always Act in Opposition to the Spirit of God; for Contraries never agree, according to the Rule of Nature: here is a Life that is from beneath, earthly and sensual, warring against the Life that is from above, heavenly and spiritual. And truly the Conflicts of these

these Messengers were great, many were they that rose up against them, and would have brought any Evil upon them which they could ; but greater is that mighty HE that was for them, than all the Powers of him that war'd against them : and they having on the Armour of Faith, and Breastplate of Righteousness, withstood all the Opposition of their Adversaries.

Daniel Baker abode upon the said Island about Twenty Four Days, visiting these Sufferers ; yet no otherwise than through the Iron Grate of the Prison in the Inquisition, wherein they were : so cruel was their Persecution, and severe their manner of Imprisonment, that there are hardly any Examples of the *Heathens* can compare with the Actions of the Apostate Church of *Rome* ; nay even *Paul* under that great Tyrant *Nero*, had Liberty to Preach, and found the glorious Tidings of the Gospel, and no Man forbid him, having also who would to Visit him ; living in a hired House only under the Charge of a Soldier.

Yet this limited Conversation that *Daniel Baker* had with these poor Prisoners, after the ungrateful Manner, before mentioned, incur'd the Papists daily Threatnings against him, bidding him take his Passage to *Cicilia*, or to some Parts of *Italy*, to procure their

Unreasonable Demand of Money for the Release of these Sufferers : but he withstood them in the Fear of God, as did also these poor Captives, choosing rather to abide there, being freely given up to bear whatsoever befel them for their Testimony, than to purchase their Freedom on such Terms.

Whereby may be seen, That the Spirit of God rules neither in Pope, Priests, Friars or Jesuits ; but they exercise severe Lordship over the innocent suffering Inheritance of the Lord, thereby hastning apace to bring the Weight of Vengeance upon their own Heads, which these Rebellious Ones would not be able to bear : for the Cry of the Innocent hath ascended into the Ears of the Lord of Sabbath, and he avenged their Cause, and came to Judgment in the Hearts of their Persecutors, and made them confess that these Women were of God; and *That without His Aid, it was impossible for them to be kept alive* : for which all the Communion of Saints can do no less than praise His Name, who protects every Individual of them, and saves them from the devouring Jaws of cruel Persecutors.

After *Daniel Baker* had thus us'd his Christian Endeavours for their Release, yet had prov'd unsuccessful, came the Time when he must leave these Holy Women, even as
he

he found them, in the cruel Inquisition-Prison, detain'd from the outward comfortable Visits of any of the People of God, but only *D. B.* and now must loose him also: every Understanding Reader may imagine with what Reluctancy and Trouble they were depriv'd of this Consolation: Yet they being resolved to obey the Will of God, as he should enable them, bore this Affliction as they had done many others, not repining and murmuring at their hard Lot, that they could not have their Liberty, but giving God the Praise, who had counted them worthy to suffer, and magnifying his Clemency and Mercy, that he had accepted them, who were so low and contemptible in their own Eyes, to tread the Footsteps of the Blessed Jesus, being persecuted, reviled and mock'd only for Righteousness sake, wherein they accumulated to themselves an Eternal Recompence of Reward, and heap'd Coals of Fire on the Heads of their Oppressors, by declaring to them the *way of Life*.

And in the Love and Peace of God did *D. B.* leave them, his Conscience bearing him witness, That he had done to his utmost Power and Freedom, and these Women declaring the same in the Fear of God: he bringing along with him this rich Treasure of Knowledge, of the Dealing of the Lord

Lord with his Messengers, in the Land of their Enemies, when there were none to plead their Cause, none to comfort them, none to strengthen and enable them, and none to relieve them, but the Eternal Guide, Comforter, and Consolation of the Spirit of God ; which holds forth the Sufficiency of the Armour of his Spirit, - to withstand all the Attempts, Transformations and Disguises of the Evil One, and preserve them over all in a fervent Zeal for the Honour and Glory of the Truth and People of God.

From *Malta* the Lord preserved *Daniel Baker* safe to divers Places in *Italy*, till he came to the Straits Mouth of the *Mediterranean* Sea, near the City called *Gibraltar* : where it pleased God to cause the Wind and Weather to continue contrary near Thirty Days ; in which Season he suffered many Trials and Tribulations of Spirit, having little or no Rest, because of the Vision and Words of the Everlasting ; and the Subject of this Vision (as likewise one that he had before he departed out of *England*, while he was a Prisoner for the Testimony of God and his Truth in *Worcester* City Goal) was this high Mountain of *Gibraltar*, which stands within the King of *Spain's* Dominions. And often as he cast his Eye upon the Situation

tuation of this Place, he clearly saw that there was some weighty Service for the Truth of God to be done there by him, which was so terrible and dreadful to him, when he entred into Reasoning, that he was brought down even to the Jaws of Death, and as *Jonah* of Old turned his Back upon *Nineveh*, the same Temptation attended him also, to the wounding of him before he gave up; for he would have fled often from that Place, to escape with his Life from among such an Unreasonable and Bloody Generation; but the Lord would not be entreated to let that heavy Exercise pass from him: but then his Spirit began to be revived, and strengthened from Fear of the Nations of Men; and he began to cry, *Not my Will, but thy Will be done in Earth as it is in Heaven.*

Now the great God, whom both the Winds and Seas obey, stop'd the Ships, which were in Company with that Ship wherein he was, so that none of them could pass, till this Service was fulfilled.

All those who were in the Ships, save *D. B.* knew not the Reason of their being impeded in their Voyage so long, having tried seven or eight Times in about Twenty one Days to get from thence, but could not pass above two or three Leagues, and then

it

it either prov'd a Calm, so that the Tide drove them back again, or else Storms and Tempests scatter'd them. This made *D. Baker* declare the Mind of the Lord to them in this Matter, both by Word of Mouth and Writing; saying, *The Displeasure of the Lord was against those of Gibraltar, and That he had Service for God to do at that Place.* And it was farther signified unto him, as of Old, *Jerusalem, cut off thine Hair.* And according to *Jerem. 7. 29. Gird Sackcloth on thy Loins.* So he became Obedient, in the Singleness and Innocency of his Heart, unto the Dictates of the God of Heaven, as a dreadful Sign against the Idolatrous Church of *Rome.*

This he signified to the Master of the Ship, wherein he was Passenger, telling him *That he believ'd God would soon give Opportunity for the Fleet of Ships to pass away, when this Service of his was performed.* After he had us'd many Arguments and Perswasions that the Master of the Ship might suffer him to be set on Shore, he at last gave Order for it. And this happened to be on their Holy Day, or Saints Day, called *Holy Thursday.*

Being got a-shore, he passed directly through their Streets, till he came into the Mass-House (or otherwise, the Idolaters Temple

Temple among the Idolaters) where he found the Frier, or Priest at the High Altar down upon his Knees in his white Surplice, adoring of the *Host* (which is a Chalice with a Piece of Bread, which they called the real Substance of the *Body of Christ*, after they had said some Words over it, which they call *Consecration*.) When *D. Baker* had stood some time, viewing this Idolatry with Indignation in his Heart against it, he turned his Back upon the Priest, his dead God and dumb Idols at the high Altar, and in the Commandment of Life set his Face toward the People, and beheld the ignorant Multitude upon their Knees also, worshipping these dark Inventions and Imaginations of their sottish Leaders and blind Guides.

After he had looked a while, he spread forth his Arms, stript off his Vesture, and rent the same from Top to Bottom in divers Pieces, and cast them from him; and then took off his Hat, and stamped it under his Feet; And having done so his Sackcloth Covering appear'd to their Astonishment. And then with an exalted Voice he sounded Repentance in their Ears three times; giving Testimony, like the Sound of a Trumpet, amongst them, *That the Life of Christ and his Saints was arisen from the Dead,*
 &c.

&c. And so came away, as it were flying from the idolatrous Temple, Idolatry and Idolaters, Preaching the Words of the Lord's Message through their Streets, till he came to the Sea-side, and there he was moved to kneel down and pray, and give Thanks to the Living God, who had so wonderfully preserved him in doing his Pleasure and good Will on Earth, that no Man offered to touch or do him harm.

Being come on Board the Ship again, the Lord gave them an Opportunity to depart the very next Day, according as *D. Baker* told the Master of the Ship he believed would come to pass: And the whole Fleet partook of the Blessing.

Yet notwithstanding this they spake bitter Things against him; but God, his Preserver, saw the same, and smote them with Rebuke and Astonishment in his Displeasure, who in this wise suffered this his Servant to be tried among them for many Nights and Days. And afterwards he fell among divers Temptations, which surrounded him as a mighty Host, and beset him on every Side. Here the Enemy of his Soul, by his Subtlety in a Mystery, was suffered to encompass him about, striving to steal away his Peace with God. And the Father's Countenance seemed to be hid from his Eyes, which
caused

caused him to be much troubled. Those also, who were with him in the Ship, were even as Thorns in his Flesh, and seemed to be as Messengers of Satan, suffered to buffet him for a Season, even as the Servant of God witnessed, when he was wrapt up into the Third Heaven, lest he should be exalted. And comfortable to him at that time was the saying of One, *Count it all Joy, when ye fall into divers Temptations.*

So that he was made to fall down upon his Face, and cry Day and Night to the Lord, who always had regard to the Tears and Cries of the Innocent, and bows the Strength of his Arm to support the lowly. And he gave Ear to the Sighs and Groans of his Poor Servant, in his distressed State, and had respect to the Voice of his Mourning; he being as a Dove or Pelican in the Wilderness. And to his Consolation, he found the Grace of God was sufficient to save and preserve his Innocency, in a Life of Holiness to him, through all Trials, Exercises and Tribulations, in which he was preserved in his Voyage safe to his Native Land.

Soon after *Daniel Baker* came here to *England*, he was imprisoned for his faithful Testimony, amongst several other Friends for the same Service of Truth, in the common Prison of *New-Gate*. But to return.

ALL

All this while we leave these innocent Lambs and Sufferers of Jesus, at the cruel Inquisition of *Malta* unreliev'd, where they had been above Three Years, in deep Affliction and Exercise, some Account of which shall immediately follow.

After *D. Baker* was gone, the Magistrates sent to *England*, to Friends, and to other Islands to the English Merchants; for some to engage for them, that they might have their Liberty: But the Merchants sent Word, they were not willing to answer their unreasonable Demands, for the Payment of so many Thousand *Dollers*, if they should have returned again: Yet there were many of other Perswasions sought much for their Liberty; because they knew how Cruel and Strait Bondage, and Terrible Afflictions, they had caused these Servants of God to Endure; and were made willing to engage what was Reasonable.

But they found, the Just and Wise God would not suffer any thing to prevail this way for their Deliverance, by reason his invisible Power should be made known in the Hearts of their Enemies, for his own Honour and Glory.

In the 2d Month, 1662. at the time of the *Papists* Feast, called the Resurrection of Christ; on the first Day of which, *Katha-*

rine and *Sarah* spoke to the Keeper to buy them some Meat, not knowing but that they might have eaten it in the time of their Feast; though it had been laid upon them to Fast, for the most part, when they did Feast, which did torment them, for they were troubled when they did Fast in Obedience to the Lord: Whereupon the Keeper asked *Katharine*, *Whether they would Eat the next Day, Yea, or Nay?* But she durst not give him a positive Answer, and told him, That what the Lord would, they should do.

When the Morning came, there was great Triumph among the People of that Place, and they blew a Trumpet near the Place where *Katharine* and *Sarah* were in the Inquisition, in reference to the Lord Inquisitor; and immediately there was risen in them, a Contradiction to their Feasting, in effect saying, *You must not eat Bread, nor drink Water, in three Days*; and particularly to *Katharine Evans*, that she must not speak a Word in that time, but sit in Silence upon the Ground in the Inquisition: And they both had very little Clothes on; no Stockings nor Shoos, and nothing upon their Heads but Ashes: And the last Day *Sarah* had nothing at all but one Peticoat on; this made those about the Inquisition trouble them-

themselves much, and told them, *That they would Die, and go to the Devil*; because the Wind blew very Cold; and they in this Naked, Humble, and Despicable Posture, Mourning for the Sins, Idolatry and Superstition of the Island; and remain'd as a Sign against them for Evil, because they were hardned, and grieved the Good Spirit of God, in the Continuation of their Idolatry and Backsliding from him; who had vouchsafed of his wonderful Mercy, to send his Servants and Messengers amongst them, to turn them from their Dead Forms, Ways and Worships, to the Light of the Lord Jesus in their Consciences, who would have been their true Priest, Confessor, Condemner, and Justifier; and would not have need to follow the deluding Inventions of Avaricious Craftsmen; who pretend Blasphemously to grant Pardons, and absolve them from their known Sins, for filthy Lucre's sake; when themselves are but *Whited Walls, Painted Sepulchers, within nothing but Stench, Filthiness, Rottenness, and dead Mens Bones*. But they are all led by a Gain-saying Spirit, both Priests and People; and Persecuted these Messengers of God, as you have had a short Relation; but neither Pen nor Tongue can express what Afflictions of Soul they have past through, that is only left

they left for those who ever meet such inward
 the Tryals, to judge of; 'tis they alone that
 this can have a true Idea of their Tribulations,
 ture, and have a Thought to comprehend the
 per- vastness of God's Mercy to them; others
 Sign can never reach it, that think they were
 were preserved by common Means, or the like,
 it of those are out of the way; it was the Won-
 latry derful, Infinite and Boundless Mercy, and
 ouch- Preservation of God, by which they were
 d his Preserved; and to have a lesser thought of
 e, to it, is to diminish and lessen the Bounty of
 Ways an Everlasting Conservator, Salvator, and
 Lord Redeemer, and reckon his Boundless Love,
 have among the common Benefits of Outward
 dem- Light, Life, Health, &c. And the Lord
 need had an End in it, to bring Condemnation
 vari- and Judgment upon his Enemies; who
 sphe- notwithstanding having this Example of
 them Humility and Self-denial, follow'd their
 ere's own Ways, Customs, and Traditions.

And now as to these Women, after the
 Walls, end of their Fast, and Silence, as in the
 anch, Dust; even as naked and bare in the sight
 ones: of their Enemies; the Lord opened the
 spirit, Mouth of *Sarah Cheevers* in Prophecie, a-
 cuted gainst their Superstition, Idolatry, and Un-
 e had clean Conversation, as they came and look-
 nor ed upon them; for they were as a Dread
 as of and Terror to them. And *Katharine Evans*
 only was
 left

was moved to Celebrate the Praises of the Lord in these following Verses.

ALL Praise to him that hath not paid
Nor cast me out of Mind,
Nor yet his Mercy from me shut,
As I could ever find.

Infinite Glory, Land and Praise
Be given to his Name,
Who hath made known in these our Days
His Strength and noble Fame.

Oh! none is like unto the Lamb!
Whose Beauty shineth bright;
Oh Glorifie his Holy Name,
His Majesty and Might.

My Soul, Praise thou the only God,
A Fountain pure and clear,
Whose Christal Stream spreads all abroad,
And Cleanseth far and near.

The Well-springs of Eternity,
Which are so pure and sweet,
And do arise continually
My Bridegroom for to meet.

My sweet and dear beloved One,
Whose Voice is more to me
Than all the Glory of the Earth,
Or Treasures I can see.

*He is the Glory of my Life,
My Joy, and my Delight,
Within the Bosom of his Love
He clos'd me Day and Night.*

*He doth preserve me clean and pure
Within his Pavill'on,
Where I with him shall be secure,
And saved from all wrong.*

*My Soul, Praise thou the Lord, I say,
Praise him with Joy and Peace ;
My Spirit and Mind both Night and Day
Praise him, and never cease.*

*O Magnifie his Majesty,
His Fame and his Renown,
Whose Dwelling is in Sion high,
The Glory of his Crown.*

*O Praises, Praises to our God,
Sing Praises to our King :
O teach the People all abroad,
His Praises for to sing.*

*A Sion-Song of Glory bright,
That doth shine out so clear,
O manifest it in the Sight
Of Nations far and near ;*

*That God may have his Glory due,
His Honour and his Fame ;*

And

*And all his Saints may sing a-new
The Praises of his Name.*

After she had sung the foregoing Hymn, she went to the Well in the Court, and drank cold Water the first thing she took, and Sarah also, in the Sight of the other Prisoners who were in the Inquisition: which made the Prisoners say in their own Language, *They would kill themselves, and go to the Devil*; by reason it was cold, and Sarah washed her Head in cold Water: Yet for all this they caught no cold, nor had so much as the Snuff in their Noses. This made the Prisoners change their Note and say, *That it was the Lord who had commanded them to do so, and preserved them; for if they themselves had done so they should have died.*

And now the Tidings of their cruel Sufferings, and Detainment still in the Inquisition (notwithstanding the Endeavours of D. B. and others, for their Release) reach'd the Ears and Knowledge of their dear Friends at London, who had Earnings of Soul for them, and Bowels of Compassion roused towards them: for no doubt these had experimently known the Trials, severe Sufferings and Temptations that were in-
flicted

flicted upon the Servants of the most High,
 who were made to go as with their Lives
 in their Hands on God's renewed Message
 of Eternal Salvation, being the same the
 Apostles bore witness of, preach'd and suf-
 fered for in Old Time, and now again re-
 viv'd, through the immediate Operation of
 the Spirit of God, after this so long Night
 of Apostacy. The same Living Testimony
 of the Apostles had these faithful Ministers
 committed to them, To sound forth in the
 Ears of Backsliders and Idolaters the Day
 of Salvation and Judgment, wherein the
 Wrath of God shall burn as an Oven against
 the Wicked, and wherein the Righteous
 shall rejoyce and be glad, that they are the
 Chosen of the Lord, and have the Honour
 to suffer for his Name. I say, The same Te-
 stimony the Ministers had to bear in the Be-
 gining of the Gospel Dispensation, had these
 Messengers in that Day to declare to the
 Nations of those who had forgotten God,
 and their great Mediator and Redeemer.
 And although those to whom they went
 had the Outward Name of *Christians*, and
 External Representations of the blessed
 Cross, yet were they estranged from the Self-
 denying Life of Jesus, and Aliens to the
 true, inward and spiritual Cross of our
 Lord Jesus Christ; which is a Cross to the

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Will,

Will, to the Affections, to the Lusts and to the Desires of their Carnal Minds, not knowing this Cross of Christ to crucifie them to the World, and to draw them from the Love and Pleasures thereof, into a spiritual Unity with their Maker.

For this End these Ministers and Servants of God were constrain'd to bear their Testimony to the Light, that lighteth *every Man that cometh into the World* ; telling those who were gone from this Divine Principle, according to the Express Words and Meaning of Holy Writ, That *the Nations of them that are saved must walk in this Light* : and that otherwise they were in a perilous State, and far from the Path of Salvation.

And among the Friends of *London*, *George Fox* and *Gilbert Latye* were in particular concern'd to seek, and find out some in *London*, who had an Interest or Sway in *Malta*.

This happen'd soon after King *Charles* the Second came in, and the Queen-Mother residing at *Somerset-House* , upon Enquiry they were inform'd, that one Lord *D' Abaney*, who came over with her, and was Lord Almoner to her, had both Interest, Power and Command in this Island.

Upon this *G. Fox* and *Gil. Latye* were severally concerned to attend the Lord *D' Abaney*, and soon got Access to him, find-
ing

ing him to be a well-temper'd Man ; and notwithstanding he was a Priest in Orders belonging to the *Romish* Church, and the Way of God in those Times evilly spoken of, and People for the most part præpossest with Disgust and Hate against it, and the Professors thereof ; this Lord D' *Abaney* reason'd with them both (like *Fælix* with *Paul*) about the Principles of Truth and Way of the Lord. And was inform'd, by *George Fox* and *Gilbert Latye* of the cruel Sufferings of these Innocent Women, for the Testimony and Message of Truth, in the Inquisition of *Malta*.

After they had made divers Visits to him on this occasion severally, he promis'd them that he would write over to *Malta* for their Release: which he accordingly did. And afterwards gave *George Fox* and *Gilbert Latye* Account that they were set at Liberty.

And now returning to these Sufferers again, About this time (being about half a Year after *Daniel Baker* came away) *Katharine Evans* had an entire Belief in her Heart, That if she could speak with the Inquisitor, he would grant them their Liberty. And in a little time after, she had a convenient Opportunity.

For the Lord Inquisitor came to the Inquisition Court Chamber ; and *Katharine* ha-

ving Notice of it, desired to speak with him, which he granted. And they told him, They had wrong'd none, they had defrauded none; but had suffered innocently almost Four Years for Conscience sake; telling him, That they knew they could have no Peace in causing their cruel Sufferings.

After this the Inquisitor was very Courteous to them, and promised them their Liberty in a few Days; and told them *He would send for the English Consul, and get him to engage for Five Hundred Dollers to be paid for them, if ever they came again, and that in Case the Consul did deny it, he would send to Rome to the Pope, for an Order to set them at Liberty without an Obligation.*

So they were made willing to wait the Lord's Time, who had signified to them before, *That they should have their Liberty in a Day when they thought not of it, and in an Hour when they were not aware;* And they knew the Word of God was true.

About two Weeks after the Lord Inquisitor came to the Inquisition, with his Lieutenant and other of the Magistrates; and the *English Consul* with them: And the Inquisitor sent the Proctor of the Court, to call *Katharine Evans* and *Sarah Cheevers* forth before them.

When

When they came, the Magistrates told them, *The Consul would engage for the Payment of Five Hundred Dollers, if ever they returned thither again.* They did not think this was the Mind of the Lord, therefore waited in his Fear, and it was brought to their Remembrance what he had formerly said, that *They had two things to work over before they could be set at Liberty*; whereof this Unchristian Obligation was one. The Inquisitor, Magistrates and Consul used many Words to satisfy them, but they having an Eye to the Lord, answered them in the Spirit of Meekness. Then they called for half a Sheet of Paper, supposed to have written concerning them, but they were hindered: for the Chancellor ask'd what he should write? and the Lieutenant told him *They would talk of that another time.*

Then they ask'd K. E. and S. C. whether they would not Return back again to their Husbands and Children, *if it were the Will of God?* They answer'd, That it was their Intent in the Will of God so to do.

The Lord now inclined the Hearts of their Enemies to set them at Liberty; which they did: And the Lord Inquisitor took his Leave very courteously of them, and desired their prosperous Return into their own Country; and likewise after him the

Magistrates, with the Inferior Officers, not requiring Penny or Penny'sworth for any Fees or Attendance: But as they saw their Freedom, they gave the Keeper, and some poor Men something.

So they came away from the Inquisition in Peace, according to the Example of the Holy Men of God, kneeling down and desiring their Heavenly Father, never to lay to their Charge what they had done against them, by reason they knew them not: for had they known them, they would not have persecuted them.

From the Inquisition they were delivered into the Consul's Hand, to be sent to *England* as Opportunity presented.

In a short time after their gracious Deliverance out of the Inquisition, the Lord committed great Judgments to *Katharine*, for her to pronounce against the City, saying, *That she must Prophesie once more in his Name, and give it out in Writing.* This Cross seem'd very heavy to bear; yet she dar'd not so much as look at it, but was obedient to the heavenly Voice, and writ the Prophecy, as follows:

To

To all the RULERS and GOVERNORS of MALTA.

O *H! All ye Heads and Rulers, Princes and Governours of Malta, hearken to the Voice of the Lord. The 25th Day of the sixth Month, called August, the Year 1662, near the Tenth Hour of the Day, the Word of the Lord came unto me, saying, Thou must Prophesie yet once more in my Name to the Heads, Rulers, Princes and Governours of Malta, the aforesaid City, and Prophesie saying, Thus saith the Lord God of Power, who made Heaven and Earth, the Seas and all things that are therein, and is the Preserver of all Mankind, especially of them that do believe in his Name, My Wrath is kindled against you, and my Judgment is set up amongst you, because of your Hardheartedness and Unbelief. I the Lord God, who desire the Death of no Man, but that all should return unto me and Live, in Tenderness and Love to your Souls, I cast in my Servants yet amongst you, contrary to their Wills, and out of their own Knowledge, to go and forewarn you of the Evil that I was bringing upon you ; with Line upon*

Line, and Precept upon Precept, of my undeniable Testimonies, and unfallible Truths of the glorious and Powerful Appearing of my blessed Son, the Lord Jesus Christ, the Light of the World, in Thousands of my Saints and People, in this the great and mighty Day of my Power, for the Destruction of Sin and Satan, and all the Works of Darknes; all Manner of Iniquity and Uncleanness in this Nation, and in all Nations and Countries throughout the whole Earth: For all the Wicked shall be brought to Judgment, that ~~that~~ which is pure may arise to rule in the Hearts of People; and I will overturn, overturn in all Places, till I have restored Judges as at the First, and Counsellors as at the Beginning, Men of perfect Hearts and upright Spirits, fearing my Name, doing the Works of Equity and Justice to every one without respect of Persons, like unto faithful *Moses* and righteous *Samuel*; and will establish my beloved Son upon his Throne, and he shall rule in his Princely Power, and reign in his Kingly Majesty, whose Right it is over all: And his own spiritual Government shall be set up in all Places, righteous Rulership and pure Worship in Spirit and in Truth. And there is nothing that can prevent the Lord, who saith, If ye will not hear my Servant, who speaketh

speaketh my Word, whom ye have proved
 almost these Four Years, whose Life hath
 been harmless and spotless in pure Innocen-
 cy amongst you: Then will I bring Wo up-
 on Wo, and Judgment upon Judgment up-
 on you, till the Living shall not be able
 to bury the Dead; my Mouth hath spoken
 it, and my Zeal will perform it. And every
 Man's Hands shall be upon his Loins for
 Pain: for the Day of Recompence is come.
 But if you will hear my Servant, who speak-
 eth unto you in my Name, and return in
 your Minds to the Light in your Consciences
 which convinceth of all Sin: And wait up-
 on me in pure Silence, holy Fear, Dread and
 Awe; and deny all evil Thoughts, Words
 and Actions. Then will I pour out of my
 Spirit upon you, and will make my Ways
 known unto you, and will soon cure you of
 your Diseases, and heal you of your Pain.

*This have I written in Obedience to the God
 of all Power, whom I truly serve in Spirit and
 in Truth, according to my Measure. O dear
 and Noble Prince and People, receive it from the
 Lord, and not from me, and prove the Prophecy
 in the Spirit of Meekness, without Rashness or
 Hastiness, in the Fear of the Lord God that
 gave you Life; and see whether I have prophesied
 in mine own Name, or in the Name of the Lord:*

if in mine own Name, the Things I have prophesied of will not come to pass: but if in the Name of the Lord, then they will come to pass daily one after another.

Thus have we prophesied ever since the Time you call Christ's Resurrection, as we have been moved of the Spirit of the Lord.

For this the *English* Consul threatned *Katharine* with the Prison again ; but she had an Answer arose in her to this Effect, *Fear not, I am thy God.*

In a few Days after this, the Judgments of the Lord was more visibly seen : for he manifested his mighty Power in great Thunder and Lightning ; so that it set on Fire One of their Powder Houses, being near a Mile out of the City.

This happen'd in the Night, on the 8th Day of the *Eighth Month*, 1662. in their Account ; and the Force of the Powder that was fir'd by the Lightning blew down another Powder House a Quarter of a Mile distant from it ; but the Powder was preserved. This also did great Harm in the City ; for it blew down, as they said, Five Houses, and broke most of the Glass Windows of both Palaces, and all the Merchants Windows in the City : And the Doors of the
Maga-

Magazine where the Merchants Goods lay, were blown off the Hooks, and the Walls shaken and torn; and indeed the whole City in general was terribly shaken, and the Doors of the Houses drew up: so that they rung out their Bells, and made a great Scream in the City, it being at Midnight. And great Dread and Fear fell upon them.

In the Room where *Katharine Evans* and *Sarah Cheevers* lay, at the Consul's House, there was a great Glass Window over-right their Beds-Feet, and although it was very thick Glass, much of it was broken to Pieces, and fell on each Side of their Bed; but the Lord suffer'd no Harm to come to 'em, the Angel of his Presence guarded them round about. And altho' the House wherein *Katharine* and *Sarah* were was shaken, and great Fear seized on them, so that they trembled and quak'd, because of the Judgments of God; yet it was taken from them in a Moments time, and they had Peace in the Lord.

When it was Day, the Consul came to them, and asked them *whether they were not dead?* Because they were still and quiet: while the Consul was relating these sad Judgments which they had drawn from Heaven

ven upon themselves, there came in one after another, declaring what was done in the City : But the Consul kept speaking of his own domestick Harms, and told them, *That all his Chamber Doors were thrown open ; and what great Surprize he was in ; and also all the States in the City, saying, That the Ships in the Harbour had some Harm too.* They told them *there was never known the like in that Place.*

And these Servants of the Lord answered them, saying, *One Wo is past, and behold another Wo cometh quickly if you do not repent :* Yet they repented not of their Blasphemy, Hardheartedness, Unbelief and Rebellion against God.

In a few Days after this *Sarah* was called to Fasting and to Baldness, and to strow Ashes upon her Head, and to sit upon the Ground with her upper Parts Naked, for sometime ; and the Power of the Lord did work mightily in it, and the People were amazed at it, from the greatest to the least, And *Sarah* spake to the Consul, to tell the *Grand Master* to proclaim a Fast, and to meet together to wait upon the Lord, with their Minds turned to the Light : Because the Lord called for Repentance, for Fasting, Baldness and girding on of Sackcloth, that so the Lord might turn away his Righteous

teous Judgments from them: for that the Hour of his Judgments was come, wherein the Painted Harlot should be stripped naked, and a Cup of Trembling should be given her from the Hand of the Lord.

The Consul went forth with this News among the Magistrates, and they talked with the Friars about it, *telling them, That these Women had a good Intent*; for no doubt they found the Hand of the Lord against them, many of the People of that Place dying at that time of a violent Feaver.

In a short time after the Lord Inquisitor sent two Friars, a *Dutch* one and another: And these good Women were prepared to Discourse with them. When they came the Consul called them forth before them; and one of the Friars talked a little while with them, and said, *That these Servants of God had a good Intent; but the Devil had deceived them.* They asked him whether the Devil could give Power over Sin, yea or nay? He told them, *That the Devil could transform himself into an Angel of Light.* They reply'd, They knew he could, yet he could not hide himself from the Children of Light, but those who were in the dark could not discern him. These Answers were so sharp upon him, that he was not able to bear them, nor hardly to stay in the Room.

Then

Then the Consul stood up against them, and accused them to the Friars falsely before their Faces, and they also made it appear plainly to him before the Friars departed: which exasperated the Consul so that he wrought desperately against them, to get them into Prison again; but God preserved them.

And when the Consul and his Confederates could not prevail to get them into Prison, they combined together to defraud them of their Money.

For there were some Books sent to them while they were in the Inquisition, and arrived there before they were set at Liberty from thence, according to the Letter they received from *D. Baker* from *Legorn*, wherein he mention'd them: And the Consul had conceal'd them all this time.

And now came the Consul subtilly to them and told them, *He had wrought to set them at Liberty, and that the Lord Inquisitor and Grand Master had order'd him to send them away by the next convenient Passage; but that now the Devil had sent Books out of England, and he knew not what to do with them: that the Magistrates would not let them go if they should know of them: telling them further, That the Inquisitor and Grand Master would say, They would send more when they came to England; asking them, whether they would receive them?*

They

They asked him, whether they were directed to them? He answered, No: Then they bid him deliver them where they were directed, whatsoever they suffered for it.

Thus he found this Snare would not do; his crafty Words could not blind, or hide his Masquerade Intention; these Servants of God saw the Devices of evil Men against them as with the Eyes of Eagles; and as their former Querks and winding Insinuations signified nothing, so likewise this.

Then, after many Words, the Consul told them, *That if they would give a Priest ten or twelve Scooths (which is near fifty Shillings) they would conceal them.* They answered, nay; it was of the Lord, in Love to their Souls, that those Books were sent: and that therefore he should deliver them up, and make good Use of them, that their Souls might Live. So he raged at them; but said no more of this.

In a little time after there came in a *Holland Ship*, which was bound for *Smyrna*: and the Consul sent for *Katharine Evans* and *Sarah Cheevers*, to come and speak with the Master of the Vessel about their Passage: This was in the Evening, as they were going to Bed, and *Katharine* knew that it was a crafty Contrivance, and had no Freedom to go to him; but *Sarah* went. Then the Consul

Consul came to *Katharine*, and told her,
There was a Holland Ship bound for Smyrna;
and if they would promise him to stay there till
he came back from thence, the Master of the Ship
would call for them. They both told the
 Consul, They stood in the Will of God,
 and could not promise any thing, unless
 they knew the Mind of God in it. He was
 very angry at this, and told them, *They*
would dwell at Malta. Nevertheless they said
 They believ'd the Lord had appointed a
 Vessel to carry them; but whether it was
 That Vessel they knew not then: telling him
 They did not know whether that might
 come back in half a Year; and that how-
 ever it was, they did not mean to hire a
 Ship on purpose to fetch them; saying fur-
 ther, He might send them in a Bark to *Mes-*
sena, and there they might embark for *Le-*
gorn. He said, *No; the Inquisitor said, If you*
should go thither, you would Preach God to the
Roman Catholicks; and the Inquisitor did not
love that: telling them also, *That there was*
an Inquisition there, that belong'd to the King of
Spain; and that although the Pope had set them
free, yet he would take them Prisoners again.
 They told him they would adventure that.
 But the true Reason was another thing; he
 had an End of his own in sending them to
Legorn and not to *Messana*; for he had much

Annise

Annise Seed to send to *Legorn*, and he would have had them to engage the *Flemen* to call for them as he came back from *Smyrna*, to carry that too; that so they might have paid part for the Carriage of it: But God had ordered them otherwise.

In this time that they were at the Consul's House, the Consul told them, *That D. B. had taken up an Hundred Dollers; and he would have them send to Messæna for an hundred more.* They told him, they had received no such Order; and withal ask'd him what they should do with so much Money, seeing they had Money in his Hands? telling him, They would not send for more Money to keep them in Bonds (for although they were removed from the Inquisition to the Consul's, yet he had the Care of them to send them away, and while they staid there they were as Prisoners under him) They told him also of his Promise to *Daniel Baker*; whereupon the Consul told them, *That D. B. could not redeem them out of Prison; but that himself had stood Cap in Hand to the Inquisitor for them.* This they knew to be true; and would have been glad that he had continued Faithful, and then great would have been his Reward. But they found that he sought himself in it: and when his expected End was not answered, he, his Wife and Servants were bitter against

against them, and hated them only for Righteousness sake, insomuch that they were in great Hazard of their Lives; they knew many times they had their Instruments of Death drawn against them; so that they had even the sentence of Death in themselves: But the Lord prevented them, and preserved his Servants out of their Hands; to whom be Praises and Glory for the same.

While they were at the Consul's House, their Excercise was so great, that *Katharine Evans*, to all visible appearance, was past Hopes of Life: But all things are possible with God; who by his mighty Power had removed Mountains, and broken through the double Doors, Locks, Bolts, Iron Bars, and all the Chains of Wickedness, and every Unrighteous Decree, and by his strong and outstretched Arm had brought his Servants from Captivity; that *Israel* might rejoice and be glad, and Magnifie the Name of their Eternal Father, for Ever.

When they had been at the Consul's House Eleven Weeks, there came into the Harbour one of the King's Frigats, called the *Saphire*; the Captain's Name was *Samuel Titswel*. The Grand Master of *Malta* sent to the Captain of the *Saphire*, to entreat him to stay the Ship all Night, to take up almost Forty Passengers. The Captain
made

made himself unwilling ; because he had no Product, and lay out in the Road, a League from the City. This occasion'd the Grand Master to write to him, telling him, *That he knew his Brother at England would not deny him such a Courtesie, as to take in Twenty Four Knights, Cavaliers, and their Servants, and Two Quakers :* Which occasion'd him to stay till the next Day ; it being also for his singular Advantage.

And so both the Knights, and these Servants of God, were sent on Board this Ship, where they had Service ; for it was on Pain of Death while they were in the Inquisition, for any of the Cavaliers to see them, and now it pleased God to give them an Opportunity with them. Among these Knights was the Lord Inquisitor's own Brother, and as like him as if he had been the same Man, as *Katharine Evans* told the Captain before she knew who he was : This Man behaved himself kindly towards them, speaking to the Captain, that they might not want any thing that was in the Ship ; and telling them himself, *That if they were at Malta again, they should not be Persecuted so :* For as soon as he saw their Faces, he told them, *He should not differ with them.* He and some others, telling the Captain, *That if these Servants of God went to Heaven*
one

one Way, and they another, yet they should all meet together at the Last. But these holy Women held out Christ Jesus, the Light of the World, to be the alone way to the Father.

In their Passage from *Malta* in this Ship, they found their own Country Men much worse than most of those others that were of divers Nations; for they reviled them, and bid them go back to *Malta* again: telling them, *The English would use them worse than the Malteeze.*

When they arrived at *Legorn*, the Ship could get no Product; and if they would go ashore there, they might have gone into the *Lazaretta* for forty Days. This caused the King's Agent to desire the Captain of this Ship, to carry these Women as far as he could, till he met the General, and he would then provide a Passage for them, if so be that Ship was commanded back again: for if otherwise he had left them in the *Lazaretta*, the Captain told them, *That the Agent must take Order for them according to the King's Order.*

They received much Kindness from the Merchants of this Place, who treated them with much Love, and sent them Wine and Bread, and many other things for their Refreshment: The Sea was high, so that they could

could not come to visit them; but they told the Captain they would come; and that if they wanted Money, or any thing else, whatsoever they would write for, they would send it to them: They had but little Money, but being they were bound for their own Country, they had not freedom to take up any: Besides, the Captain promised them, *They should not want any Money, nor any thing else, till they came to England; and that he should not take any Money for their Passage, by reason it was the King's Ship:* But he received many Dollers for their Victuals.

From *Legorn* the Ship hasted to *Toloone*; and there they could get no Product; but all the *Malta* Knights were set ashore into *Lazaretta*.

From hence they came to *Malago*, and there the Captain had Product; but dar'd not make any long stay, for fear the Fleet should be before him at *Tangeer*; for he was sent before the Fleet out of *Turkey*, with Letters to *Malta*, *Legorn*, and other Places.

At length they arrived at *Tangeer*, above two Weeks before the Fleet came; and the Captain said, *It was above an Hundred Pounds out of his Way that he had made such Haste.* But these Servants of God found that the Lord hastened the Ship for his Service,

vice, which he had for them to do in this Place.

After the Captain had spoke with the Governor of that Place, they had admittance to go ashore, as they were moved of the Lord, and great was their work for the Seed's sake, for the Abominations of the Wicked were great in that Place; and to their Grief they found, that none were worse than the *English*, for Swearing, Lying, Pride, Drunkenness, Whoredoms, and such like Enormities; so that the pure Spirit of God in them was grieved, and their Souls were vexed Day and Night with the unclean Conversation of that People; which made them declare boldly against them all in the Name of the Lord; and high and low, great and small, came flocking about them into the House where they were lodged, and wherever they went.

In a few Days after they were there, they were moved to go to the Governor, to lay the Peoples Abominations before him; and the just Judgment of the Lord due unto them for such grievous Wickedness: which they did; and also laid it upon him from the Lord to suppress it, as much as lay in his Power to do; lest the Holy Lord God Almighty should suddenly deliver them
into

into the Hands of their Enemies to be destroyed: And they told him, They had not greater Enemies without than they had within; and that if they did truly Repent and fear the Lord, their Enemies would be subdued within, and then they would know when to go out against their outward Enemies and Prosper; for the Lord would make their Enemies to be at Peace with them. The Governor told them, *He did lovingly receive their good Instruction and Admonition*; and promised to follow their Counsel, and would have given them Money; desiring them to eat and drink in his House: For which they freely acknowledged his Love, without receiving Meat, Drink, or Money.

There were many *Portugeeze, Jews, and Irish* in this Place, who could have as freely burnt them, as they did Wood; but their Holy God protected 'em in the midst of them, and took away all slavish Fear from them; and inclined the Governor to be very Courteous to them, and tender over them: so that he gave Command to all the Garison, *That none should abuse them in Word or Action, upon Pain of severe Punishment.*

At this time, it seems that the *Moors*, who are a Bloody Savage People, had laid Seige to this Place; and it was laid upon these

these Handmaids of God to go forth to meet those Barbarous People, which proved a very hard thing for them to give up to; but *Katharine* seem'd to hear a Voice, saying, *Go forth, fear not; they shall not harm you*: So that by this Word they believed, and were made willing to adventure Life and all in Obedience.

In order to this they went to the Governor, to desire that they might be let out of the Gate of the City; declaring to him the Mind of the Lord in it: But the Governor told them, *That from these Moors, they must expect nothing but Cruel Death, or Bonds for ever*: The Governor farther telling them what terrible Weapons they had, and entreated them to go again to their Lodging, and wait upon the Lord, and Pray, as their manner was; saying, *That if then they could not have Peace, they might come to him again*; which they found a freedom to do.

In two or three Days after the Governor came to them, and asked them concerning this matter; and they told him, they were made willing to bear, and to wait upon the Lord, to incline his Heart to let them go; telling him, *That they did believe the Lord would have preserved them in the midst of the Moors, and have delivered them as*

safe

safe from among them, as they went forth :
Saying, That however it might have been,
their Bodies were but a reasonable Sacrifice,
to offer to him that gave them. And so
the Governor left them at that time.

Then they went to his House again, and
he did seem willing to let them go; but
that his Secretary stept up to him, and de-
sired him that he would not; declaring to
him, *That if he did let them go, it could not
possibly be expected they should return in-
to the City again, or ever see their Relations
or Native Country any more, except God should
work a wonderful Miracle, by delivering them
out of their Hands.* And then the Governor
told them, *That in Pity and Tenderneſs to-
wards them, believing they were Innocent Harm-
less Women, who truly fear'd God; he could not
let them go forth : For that the English would
ſpeak very hardly of him, and ſay, He forced
them forth of the City to be deſtroyed.* So that
their Spirits were exerciſed in ſtrong Tra-
vel, by reaſon of their Hindrance; for
they firmly believ'd, that if they had gone
forth among them, the Lord God, who
liveth for Ever, would have preſerved them,
and they ſhould have returned ſafe, to the
Conviction of many, and the Aſtoniſhment
of all the whole Garriſon; to the Glory and
praiſe of God.

H

After

After this, God, whom they desired to serve truly, gave them satisfaction by his most sure Word of Prophecy, That they were accepted, being resign'd to his Will.

And it happen'd, that a Day or two after this, the *Moors* hung out their Flag, as a sign to Parley for Peace, and came near to treat with those of the City of *Gibraltar*.

Having finished their Testimony at this Place, they went to the Governor to take their Leaves of him, acknowledging the Love they had received from him: He proffered them whatever they wanted as Necessaries on board the Ship; his kindness extended so far, that he would have sent it to the Vessel for them: They told him, They received his Love, but took nothing of him; and so they departed that Place, and went on board the Ship that brought them thither; but it happen'd so, that that Ship was commanded back into the *Straits*; so that they were disappointed of a Passage in her.

This occasioned *Sarah Cheevers* to go to the General, and make him acquainted therewith: Then he Courteously and Lovingly sent them on board another Ship, and bad them take Care for nothing, he would give Order they should not want for any thing till they came to *England*.

The

The Lord made it manifest to *Katharine Evans*, that they should have a safe Passage to *England*, and caused her to declare it among those in the Ship; so that many hearing of it, desired to return with them on that Account; yet she told them, they might meet with Storms and hardships by the Way: And so it came to pass.

For they had great Danger and Peril, by reason of Storms, and tempestuous Weather; so that many were wounded and bruised with the tossing of the Vessel, and the Master of the Ship cast over-board, when the Waves seemed as high as Mountains; yet the Lord wrought wonderfully for his Deliverance, and he was brought into the Ship again: This Captain was a very Civil Man, and they were civilly used in his Ship.

This tempestuous Weather, had separated them from all the rest of the Ships, so that they could not meet with them again: Yet they came all safe to Land; for which, Let the Name of the Lord be magnified over all; whose Name is as a strong Tower to them that Trust in him.

Katharine Evans and *Sarah Cheevers* being arrived safe at *London*, went to visit *Gilbert Laty*, whom they heard had been an Instrument, together with *G. Fox*, for their

Release, by soliciting the aforesaid Lord D'Abaney; and after they had acknowledg'd his Love and Endeavours for their Liberty, they desired he would bring them to the sight of this Lord.

Gilbert was very willing to accompany them, and accordingly went with them to wait on the Lord D'Abaney; who, when they came, and he had understood that *G. Latey* was desirous to have the liberty of seeing him, he came to them: Whereupon *Gilbert* told him, *Those Friends* (i. e. *K. E.* and *S. C.*) *who were made partakers of his great Kindness, and released from their Bonds in Malta, were now come to pay their Acknowledgments to him for the same: And these poor Women, who had been sufferers so long, told him, That were it in their Power, they should be as ready in all Love to serve him: Whereupon this Lord reply'd, Good Women, For what Service or Kindness I have done you, all that I shall desire of you is, That when you pray to God, you will remember me in your Prayers; and so they parted.*

Here follows two Epistles that were writ by them in the Inquisition; One by *Katharine Evans*, and the other by *Sarah Cheevers*.

A BRIEF
DISCOVERY
OF
God's Eternal TRUTH;
AND

A Way opened to the simple hearted,
whereby they may come to know
CHRIST and his Ministers, from
ANTICHRIST and his Ministers.

With a WARNING from the Lord,
to all People, that do name the
Name of Christ, to depart from
Iniquity.

Written in the *Inquisition of Malta*, by
KATHARINE EVANS.

L O N D O N:
First Printed in the YEAR, 1663.

DISCOVERY

THE DISCOVERY

AND

THE DISCOVERY

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THE DISCOVERY

THE DISCOVERY

A brief DISCOVERY of God's *Eternal* TRUTH.

THUS saith the Lord, *Let every one that nameth the Name of Christ, depart from Iniquity: For the Day cometh, and now is, that the Name of Christ will be dreadful and terrible to all workers of Iniquity; and God the Father hath committed all Power in Heaven and in Earth, and Seas also, to his Son Jesus Christ, and hath raised him in Power and great Glory in Thousands of his Saints, to convince the World of Sin, of Righteousness, and of Judgment, that the Prince of this World may be judged and cast out; for he shall never have any part or portion with the Heir of Eternal Life and Salvation; who hath Power to judge and to justifie; and to condemn, or to save; to scatter, and to gather; to break to pieces, and to bind up that which is broken to pieces: and he will establish his own Spiritual Government, Righteous Rule, and Pure Holy Worship, to the Ends of the Earth; and the Gates of Hell shall not prevail against it: For whatsoever he hath purposed, shall surely come to pass, and his Decree shall stand; and Wo, Wo, Wo, to every one that doth lift up a hand against any of those that the Lord God doth send forth in his Name, in this the Day of his Power, to Preach Glad-Tydings to the Meek; or do form any Carnal Weapon against him in his Anointed, thinking to disinherit him, who is possessed Heir of all. But the time doth hasten, that the Lord God of Power will exalt his Princely Scepter, over all Scepters, Thrones and Dominions, Kingdoms and Countries; and*

none shall be able to prevent him, or resist his mighty Power.

Hear ye this, O all ye People upon the face of the Earth, who are called Christians, or do call your selves by Christ's Name, both Kings and Princes, Emperors, Nobles, and mighty Men of the Earth, by what Name or Title soever ye are called, High or Low, Rich or Poor; for our God is no respecter of Persons; but every one that feareth his Name, and worketh Righteousness, is accepted of him: Wherefore, it chiefly behoveth every one of you to turn your Minds within to the Light in your Consciences which convinceth of all Sin, and makes manifest every evil Deed, be it done never so secret, the Light will discover it. It is a measure of God's free Grace given to every one to profit themselves withal; and Search, Examine, and duly Consider, how you come to have Right or Title to Christ's Name; or, what it is that maketh a Christian; for every true Christian is an Heir of God, and Joint-heir with Christ: *For as in Adam all Dy'd, so in Christ shall all be made Alive.* Now you know, that God created *Adam* at the first, in a pure, perfect state of Innocency, his Mind and Soul in his own Image and Likeness, which was Light and Life, and placed him in the Garden of *Paradise*, a place of eternal Blessedness to all that do obey the Light; and God gave *Adam* dominion over all the Creatures which he had created for the use of Man, and blessed them unto him in that state of Innocency, and bid him eat of the Fruit of every Tree in the Garden, but the Tree of Knowledge of Good and Evil; that was good too, but not for Food: And the Lord said unto *Adam*, *Thou shalt not eat of the fruit of that Tree; for in the Day thou eatest thereof, thou shalt surely Die.* *Adam* did not stand in the Counsel of the Lord, but turned from the Light, and harkened to the Woman whom the Serpent beguiled, and did eat of the forbidden Fruit, and so disobeyed

disobeyed the Commandment of the Lord God, and fell from that state of Blessedness, into that state wherein all things were an utter Curse unto him, and unto all in that state of Disobedience: But the just, wise, and holy Lord God, whose Mercies are above all his Works, did promise, *That the Seed of the Woman should bruise the Serpent's Head.* There are but two Seeds, the Seed of the Woman, and the Seed of the Serpent. Now this was the way which the Lord God did find out in himself, to recover Man out of the Fall again, through the everlasting Covenant of the promised Seed of all Blessedness. The promise of God was not unto Seeds, as to many; but unto the Seed, as unto one; *In Isaac shall all the Kindreds of the Earth be blessed.* The promise of God, which cannot fail, was only to the Seed of faithful *Abraham.* And *Paul* saith, *If ye are Christ's, then are ye Abraham's Seed, and heirs to the Promise:* Wherefore every one of you in Christendom, may do well to turn in your Minds to the Light of God in your own Consciences, and try your selves, and see whether you have received the true Seed, or are Born of the pure Spirit of Christ Jesus, yea or nay; the Light will not deceive you, but deal plainly with you, and make manifest unto you all that ever was, or is within you: And he that is in Christ, hath the witness in himself, so that he need not go forth to seek after him, or ask the way to *Sion:* for, *I am the Way, the Truth, and the Life,* saith Christ, and he that followeth me, shall not abide in Darkness, but have the Light of Life; and, *He that hath not the Witness in himself, is in Darkness, and hath not received the Light of Life, the Spirit of Christ;* and, *He that hath not the Spirit of Christ, is none of his.* Then what profit hath any one to have the Name of Christ, and be out of his Nature.

The Nature of Christ is altogether Pure, Perfect, Holy and Upright; Meek, Humble, Sober, Loving, Merciful, Tender-hearted, Liberal in all Good; Long-

suffering, and ready to Forgive, and willing to bear the Contradictions of Sinners, and the Rebukes of the vile Sons of Men; and he did lay down his Life to save them that hated him, and were and are Enemies to his Cross: And all that are in Christ, ought themselves to walk as he walked, or else how should they be known to be born of the true Seed of God; for where the Seed of the Kingdom is Sown, and received into good Ground, in an honest Heart, it taketh deep Root, and bringeth forth Fruit answerable to the Seed, in some thirty, in some sixty, and in some an hundred Fold, that God may be Glorified: For herein is my Father Glorified, that ye bring forth much Fruit, saith Christ, speaking to them that were called by his Name, and were his Disciples indeed, and did hearken to his Teaching, did hear his Voice, and follow him, and a Stranger they would not hear; but Christ alone was their Head, Guide, Teacher, Leader, and they did believe in his Name, and obey'd his Will: For it is not every one that saith, Lord, Lord, shall be saved; but he that doth the Will of the Father is accepted. And this is the Will of God, that ye should believe in Him whom he hath sent, and be sanctified: for Christ is the same that ever he was to all that believe in his Name; He is their King, to Rule; and Prophet, to Teach; and Priest, to offer up the Spiritual Sacrifices that are accepted with the Father, who saith by the Apostle, Let every one that nameth the Name of Christ depart from Iniquity: for, I have given him a Name, above every Name, that at the Name of JESUS every Knee should bow. He that doth depart from Iniquity, doth bow at the Name of Jesus: But those that do bow their Knees when they hear Jesus named, and do not depart from Iniquity, do not bow at the Name of Jesus, but are Hypocrites, and do bow to the Beast, and do not believe in Christ Jesus, neither doth their Faith stand in the Power of God, but their Faith is vain. Paul the Apostle of Jesus Christ, saith, He that believes in the Lord Jesus in

his heart, and confesseth with his Mouth that God hath raised him from the Dead, shall be Saved: For with the Heart Man believeth unto Righteousness, and with the Mouth, Confession is made unto Salvation: But Paul did not say, that every one that confesseth that Christ was Crucified at Jerusalem, and that God raised him up again, should be saved: — For, the Apostle said, know ye not that Christ is in you, unless you are Reprobates: And let them know, that do not witness the Life of Christ raised within them, that Sin and Wickedness is alive in them; and where Sin and Wickedness liveth, there Christ lieth Crucified in the Streets, that are Spiritually called Sodom and Egypt; and it is the faith of the Drunkard, Swearer, Lyar, Murderer, Adulterer and covetous Persons, and them that work all manner of Abominations, which shall never enter into the Kingdom of God, as saith the Scriptures; yet those will confess that Christ dyed at Jerusalem to their own Condemnation, because they do not walk in Obedience to him. John saith, Try the Spirits whether they be of God, yea or nay. Every one that confesseth that Christ is come in the Flesh, is born of God; but he that denieth Christ to be come in the Flesh, is not born of God, but is of Antichrist, and denieth the Lord that bought him: He that professeth Christ, and doth not possess Christ, neither is possessor of Christ, it is he that is Antichrist, and is not of Christ; but where Christ is manifested in the Flesh, he destroys the Work of the Devil, and giveth Power over Sin, Death, Hell and the Grave, and over Antichrist, and all the dark Powers that do corrupt the Earth. Where Sin is destroyed, Death hath no Power: The wages of Sin is Death, but the gift of God is Eternal Life: And, he that hath the Son, hath Life; and he that hath not the Son, hath not Life, but is in Death, and the Wrath of God abideth upon him. He is the best Christian that is most like Christ. In him was no Nature of Cruelty at all, but full of Love, Mercy, and tender Compassion; ready to forgive, and willing to receive all that come unto him; —

him ; — such he will in no wise cast out : And he doth exhort all Men to do to others, as they would have others do unto them ; and commanded his Disciples to love one another, and to love Enemies ; and to do good to them that hate them, and despitefully use them. *God is Love* ; and he that is born of God, doth love every one, and cannot use Cruelty to any : But he that is not born of God, committeth Sin ; and he that committeth it, is of the Devil, and dwelleth in the Dark, where all Sin is committed ; but he that dwelleth in the Light, dwelleth in the Habitation of God, where no Sin is committed, nor Transgression found ; and he that doth not know the Light in the Conscience, that convinceth of all Sin, doth not know God : for God is *Light*, and Jesus Christ is the *express Image* of his Fathers Brightness, and eternal Glory in the Light, Life and Power ; who is Immortal, Invisible, Incomprehensible, altogether Pure, and perfectly Holy and Wise ; and is throughly Glorious beyond all that ever can be thought or spoken of him by all Mankind ; and he is risen with Healing in his Wings, and is not veiled, as in times past, but is clearly seen, heard, and understood of all them that have received him, and lovingly embraced him in the Truth ; they in whom the Eye of Innocency is opened by the mighty Power of God, they do see him, and enjoy him, and can and do bear witness of him, as *Paul* did ; *Christ the same yesterday, and to day*, and no otherwise, *for ever*. *Paul* did not know him till he was Risen from the Dead, and Ascended to the Father, as the Scriptures bear witness. *Paul* was a Persecutor after Christ was Crucified, and he held the Cloathes of the Witnesses that stoned *Stephen*, a Man full of the Holy Ghost, because he said, *The most High dwelleth not in Temples made with Hands, neither was he worshipped with Mens Hands*. No, *Stephen* did know that his Body was the Temple of the living God : and God is a Spirit, and he is Worshipped no otherwise acceptably, but in Spirit and in Truth ;
and

and *Paul* was consenting to his Death ; and after he was Journeying from *Jerusalem* to *Damascus*, with Letters from the High Priests and Scribes, to hale Men and Women out of the Synagogues that did speak in the Name of *Jesus*, and to bring them bound to *Jerusalem* : In the mid Way, there was a Light met *Paul* and smote him, so that he fell to the Ground, and *Paul* saw a Light shine round about him, but he saw no Man ; and heard a Voice, saying, *Saul, Saul, why persecutest thou me ? Who art thou Lord, said Saul ? I am Jesus whom thou Persecutest, -- it is hard for thee to kick against the Pricks : and then Paul cryed out, saying, Lord, what wilt thou have me to do ?* And as soon as the Lord revealed his Son Christ *Jesus* in him by his own immediate Spirit, he did not confer with Flesh and Blood, but went and Preach'd him : *Paul* did not profess Christ before, and yet as he said, did profit more in the Jewish Religion than many of his Equals ; but he did not know him, and so he Persecuted him in his Saints, as thousands do at this Day, and yet they will be called Christians.

When *Paul* had received Christ *Jesus* the Spirit of Truth, he denyed himself, and became a true Christian, through the Sanctification of the Spirit of Christ and belief of the Truth, and took up the Cross to his own Will daily, and followed Christ the Light, through great Tribulations, in newness of Life ; for as he did partake of the fellowship of his Death and Sufferings, so likewise he did partake of the fellowship of his powerful Resurrection and his Glory. *I am the Resurrection and the Life*, saith Christ. And not only *Paul*, but every one also in whom Christ is Risen, do partake of the same Sufferings, and the same Joy, according to the measure and proportion of Faith of God's free Grace dispensed to each One, by his own Eternal Spirit. And this is the Way, and the alone Way which God hath ordained and appointed to make Christians ; or, as I may safely say, to recover lost Men out of the Fall, to redeem
their

their Souls and Minds from all inward Pollution and Defilement, and wholly to ransom them out of the Transgression and Corruption, and so to raise up the blessed Seed, — and restore his pure Image that hath been so long defaced through the Subtilty of the Serpent ; and regain his Glory, Honour and Renown among the Sons and Daughters of Men ; for he will have the Pre-eminency over all People upon the Face of the Earth, --- in the Consciences of all, either in their Eternal Salvation, or their just and everlasting Condemnation : for God hath not left himself without a Witness in every ones Conscience, and a Measure of the free Grace of him, who is the Fulness : —

Hence it is, that the True and Living God, who respecteth no Man's Person, hath given to every one a Talent to improve, and a Measure of Light ; and also hath commanded that this Everlasting Gospel of Peace and Reconciliation, should be Preached to every Creature, that they may receive Grace for Grace, that do believe in his Name : . And they that do not believe nor receive him, who doth tender Salvation to them, the Light of God, which he giveth them, coming into the World, will eternally Condemn them, and leave them without any Excuse in the Presence of the Lord God, because of their Disobedience and resisting the Gift of the Holy Ghost.

There is something of God in every One, that would receive God's Truth ; --- but all that is not of God in every One, doth Strive and Fight against it, and doth Persecute and Imprison, till Death, God's Messengers, which he hath endued with Power from on High, and hath given them Gifts and Graces, and spiritual Mercies of divine Vertue, to Preach to the Poor and to the Captives, to the Exiled and Baniished ; and to Sow the Seed of Righteousness, that God might receive the Fruits of Holiness among his People. *They that sow to the Flesh, do of the Flesh reap Corruption ; but they that sow to the Spirit, do of the Spirit reap Life everlasting.*

They

They that have not received the Spirit, they cannot sow to the Spirit; but they that have received, they sow to the Spirit, and do profit the People where they come to be received, and they do bring forth Fruits of God-like Lives, and Righteous Conversations, and Heavenly Behaviour; and their Fruits do manifest what Ministry they are under; as Paul said, *You are our Epistles written in our Hearts, seen and read of all Men.* A pure Life and a holy Conversation, is a sure Evidence of a true Christian, and a perfect Witness that they have received the Spirit of Christ, which maketh a Christian, and generateth into his Body; *Christ the Head, and Christians the Members*; and he will not have any deformed Member in his Body, but they must be all compleat in Christ, *Pure, as he is Pure; Holy, as he is Holy; Undeiled, as he is Undeiled*: Even so as he is, so must his be in this present World; *He that Sanctifieth, and they that are Sanctified, are all of one*, as saith the Scriptures: But I say, in the Name and Power of the Lord God, *That whosoever, or whatsoever he is in this World that taketh upon himself, or goeth about to make Christians, or convert Souls any other way, than by Preaching the immediate Word of God as he doth receive it by the Inspiration of the eternal Spirit of Life and Power, he is in a high degree of Presumption, and guilty of great Transgression, and shall assuredly receive the greatest Condemnation from the Lord God of Power, if they or he do not speedily repent and forsake those great Abominations.*

Methinks, that every Rational and Sober-minded Man, must needs rightly understand, that God Almighty, who Created all at the Beginning, in Heaven, Earth, and Sea, without the Help or Advice of any, and doth uphold the Works of his own Creation by the Word of his Power; and as he Created the Souls and Minds of Men in a pure State of Innocency, from whence Man fell through Disobedience.

So

So he it is alone, that can, and will, and doth quicken the Souls of Men and Women again, and create them anew in Christ Jesus unto good Works, --- to raise up Souls to Life and Immortality ; for our God is an Invisible, Eternal, and Immortal Spirit ; Perfect, Holy, Wise and Powerful : And every reasonable Man must needs know and believe, that there is not any thing, but only a Spirit that can so much as touch a Soul as to Cleanse it, or to Defile it ; so it is the unrighteous Spirit of Darknes, the Prince of the Power of the Air, that doth Rule in the Children of Disobedience, and polluteth the Souls, and defileth the whole Minds, and causeth them to yield up the fleshly Members to commit Sins of all Kinds, in Thought, Word and Action ; and so the Springs of Life and Salvation are damm'd up, and the pure Spirit of the Lord is covered, and the Eye of Innocency blinded, so that Man cannot behold his Maker, because Sin hath made a Separation, as saith the Prophet ; *Behold the Lord's Hand is not shortned that it cannot save ; neither is his Ear heavy that he cannot hear ; but it is your Iniquities that have separated between you and your God, and your Sins have caused his Face to be hid from you :* And as it is the unclean Spirit that doth Defile and Pollute the Mind and Soul, and corrupt the Heart of Man, hence it is that nothing but the Clean and pure Spirit of the Lord God, that can in any wise Cleanse and Sanctifie the Soul and Mind, or Purge or Purifie the Heart again ; and it seems to be a very vain Thing for any Man or Woman to think otherwise. Now let every One that is called a Minister of Jesus Christ, see that he be so indeed and in truth ; for they must come a great Way before they can minister for Christ : Wherefore it is safe to consider, that Death Reigned, or Reigneth, from *Adam* to *Moses*, and from *Moses* till the Prophet *John*, and *John* was a burning and shining Light, the greatest Prophet that was Born among Women ; *but the Least in the Kingdom of God is greater than he :* and

and *John* cried in the Wildernes, saying, *Prepare ye the Way of the Lord, make his Paths streight*; for he, whose Shoo he was not worthy to unloose, was coming after him, whose Fan is in his Hand, and he will thoroughly purge his Floor, and gather the Wheat into the Garner; but the Chaff he will burn with Fire unquenchable. And *John* denied not, but said, *He was not that Light, but he came to bear witness of that Light*; saying, *This is the true Light, that lighteth every one that cometh into the World*. Now it behoveth all that are called Ministers of Christ, to call themselves to mind how they travelled through all these Administrations, Spiritually, from *Adam* till *Moses*, ye are all in Death; and when you have received the Just and Holy Law of *Moses* upon Mount *Sinai*, then you must Journey through all the Prophecies, till you come to Mount *Sion*, the Heavenly *Jerusalem*, the City of the living God; before you can be a noble Minister of *Jesus Christ*: And this I am hold to declare in the Name of the Lord *Jesus*, whose Servant I am through Mercy. Be ye not deceived, the Lord God will not be mocked any longer: There is a great Mystery in Godliness; insomuch that all the Earthly Wisdom, and Learning, and Languages, Studies or Prudency is never able to fathom or comprehend the least Motion of the Life of it; but as the Mind is joyned to the Light, the Word of Life, the Word that was before the World was, the Word by which the World was made; the Word that is quick and powerful, sharper than a two-edg'd Sword, even to the piercing and dividing between Soul and Spirit, Joynts and Marrow, and is a Searcher and Discerner of the Thoughts and Intents of every ones Heart; and this is he whose Vesture is dipt in Blood; his Name is called the Word of God; and he is come according to the determinate Counsel of the Father, to make a Separation between the Precious and the Vile; and to divide the Sheep from the Goats; and to gather in the Flock of his Inheritance, the People of

of his own Pasture, the Sheep of his Hands, to fill up his own Fold, out of every Kindred, Tongue and Nation, *Jew and Gentile*, Bond or Free, of his Israelites indeed, in whose Mouths there is no Guile; and he will place his Name amongst them again, and work his Fear in their Hearts, and write his Laws in their inward Parts, that they may never depart from it; and they shall be his People for ever, and he will be their God eternally, and he will be Merciful to their Transgressions; their Sins and Iniquities he will remember no more; for our God cannot deny himself, nor forget his holy Promises, who hath said, *I have given Him for a Covenant of Light, to enlighten the Gentiles, and a Leader and Commander to the People*: And the Day is come, that all the Children of the Lord shall be taught of the Lord, and be established in Righteousness. And as for those Ministers that say, Men and Women can never be freed from Sin while they are here, nor made perfect while they are in the Body; I say, such Ministers do not know Christ Jesus the Light, nor his Ministry, which saith, *When he ascended up on High, he led Captivity captive, and gave Gifts unto Men; to some Prophets, some Apostles, some Ministers; for the perfecting of the Saints, and for the Work of the Ministry, and for the edifying of the whole body of the Church*. And again it is said, *All Scripture given by the Inspiration of the Holy Ghost, is profitable for Doctrine, for Instruction, for Reproof and Correction in Righteousness, that the Man of God may be made perfect, and thorowly furnished to every good Work*.

Now let all sober-minded Men, consider where Men and Women should be made perfect, if not here, while they are in this Body; If not in this Body, where then? *Solomon saith, As the Tree falleth so it lieth*; and the Spirit of the Lord doth not once mention any other Place to be purged in, in all the Scriptures of Truth. And the Prophet spake to the Church, and said, *The Lord would purely purge away the Dross,*

and

and take away the Tin, and reprobate Silver and Gold. And this I know, when Souls come to be quickned by the powerful Word of Life and Truth, they come to know the Purgings of the Father, and the Washing in the Fountain of Eternal Cleansings, in the sweet Streams of Light and living Refreshment; the everlasting Refining in the Sanctifying-Furnace of the Spirit of the Lord God; and so they do come to be Cleansed, Purified, and Sanctified throughout Souls, Bodies and Spirits, and are made Vessels of Honour, and fitted for Glory, without the help of any Man, or any outward Observation whatsoever. What is to be known of God is manifested within; and He that giveth Power over any ones Sin, is sufficient to give Power over all Sins; and will, and doth, to all that be Obedient: *The Willing and Obedient shall eat the Good of the Land; but they that refuse and rebel, the Sword shall devour them; the Mouth of the Lord hath spoken it, and his Zeal will perform it.*

There is none can forgive Sins but God only; against whom all Sin is committed; for whatsoever just Offence is given to any, he that giveth the Offence, sinneth against the Commandment of God, which saith, *Do by all Men as you would have them do unto you; and love thy Neighbour as thy self.* He never commanded any to do contrary to his own Nature, which is, Love, Mercy, and Long-suffering, waiting to be Gracious; *not willing the Death of any, but that all should return and forsake the Evil of their Ways, and deny the Evil of their Doings,* and then he would have Mercy upon them, and abundantly pardon all such as come to him in the Name of the Lord Jesus, bringing nothing with them but a *penitent Heart and an humble Spirit, confessing their Sins,* being weary of the Burthen and Weight of them; and he will forgive and take away the Guilt from the Conscience: While there is Guilt within, the Sin is not Pardoned; when the Sin and the Guilt of Sin is taken away, then there is no Condemnation, but
Man

Man is at Unity with his Maker, and all Fear of Death and Torment is taken away; *for the Sting of Death is Sin, and the strength of Sin is the Law; but thanks be to God, who hath given us the Victory through our Lord Jesus Christ, over Sin, Death, Hell and the Grave, together with all the dark Powers of the Earth.* That as we, who are called *Quakers*, do continue in the Light, none can overcome us, for Truth is stronger than all; and the Lord our God will exalt his Truth over all Falshood and deceivable Shews: Everlasting Praises, Eternal Glory, and Heavenly Renown to his Pure, Holy and Perfect Name for ever, World without end, *Amen, Amen.*

There are none can forgive Sins but God only, neither will he give his Honour to another; though Christ said to his Apostles, *Whose Sins ye remit on Earth, shall be remitted in Heaven;* he spake to them that were filled with his own Eternal Spirit, and were able to discern an innocent penitent Heart, from a Hypocrite, in the Light and Life of Righteousness: And they did not say they could forgive any their Sins, but they were sent to direct their Minds to God, who was, and is ready to forgive every one that cometh to him by Faith, who thoroughly purgeth and cleanseth from all Iniquity. But as for those that have taken upon them to pardon Creatures for their Money, or if they will receive their Correction, and so deceive the poor People; and so he or they that do Pardon, and they that are Pardoned of them, do, and will perish together Eternally, unless they repent of their Blasphemies Sorceries, Divinations, and Inchantments, whereby the poor People are Blinded and kept in Ignorance, and in all manner of Uncleaness, and are corrupted for want of Knowledge: *My People perish for want of Knowledge (said God) and the Kingdom is shut up from the Simple-hearted; and the Key of Knowledge is hid away by them that will not enter in themselves, nor suffer any to enter that would; neither will they permit that any of the Lord's*

Anointed,

Anointed, that have received the **Key of Knowledge**, should speak among the People; for they say, none ought to speak in the Name of Jesus, but the divine Doctors that have received their Ordinations from Men. The People are Blind indeed, that do think the Spirit of the Lord can be limited, tyed, confined, or dispenced by any mortal Man; No, they that make the People believe any such thing, are absolutely the Messengers of Satan, and not the Ministers of Christ; they are out of his Doctrine: For such are Doctors of Divinity that dwell in the Divine Light of God, and grow into his Divine Nature, and do receive their Ministry by the Inspiration of his divine Spirit of Life and Power; and do speak as they are moved, and as the Spirit giveth them utterance in the Will of God; they are no Men-pleasers, nor Time-servers, nor Will-worshippers; for such cannot please God that seek to please Man: And they are Hypocrites, that walk in the Imitations and Likenesses, without the Life and Power; observing this thing, and observing the other.

Christ saith, *The Kingdom of Heaven cometh not with Observations; but the Kingdom of God is within you*; speaking to the unbelieving *Jews*, the Scribes and Pharisees, Wise and Learned, that were gone out from the Kingdom, the Measure of God in them, in which is Power to destroy the Works of the Devil in the Observations; and the Apostle said, *The Kingdom of God consists in Righteousness, Peace and Joy in the Holy Ghost*.

Now that is the Kingdom of Antichrist, in which Kingdom is the City that *Cain* Built that is in the Observations: And *Babel*, that *Nimrod* the Hunter, begun to Build, which is full of confused Noises and Bloodshed, and all manner of Cruelty: *It is Babel that is built with Blood; but Sion is redeemed through Judgment, and her Converts with Righteousness*. O! Blessed be the Pure, Holy, and powerful Lord God, the Day of his Power, according to his determinate Counsel

Counsel, is come, that Antichrists Kingdom shall be destroyed; and *Babels* Building must fall: For the **Mystery of *Babylon* the Great**, the Mother of Harlots, and Abominations of the Earth, is made manifest by the bright Appearing of the Lord Jesus; and the Children of Light are able to fathom and comprehend her and all her Lovers; and to see the Foundation they stand on, and the Ground they act from, which is but as Water, (as *John* saith in his *Revelations*, he saw Nations Waters, Peoples Waters, and Tongues Waters; yea, Men Waters; Peoples and Nations all unstabled like the Waves of the Sea, tossed to and fro with every Wind of Doctrine in the changeable; gone out from that which changeth not, into the many Ways; and have heaped to themselves Teachers having itching Ears, and cannot endure sound Doctrine, but say, Preach unto us smooth things; so they do preach Peace where the Lord proclaimeth War; and bless themselves in that Nature, that is everlastingly shut out of the Kingdom of God, and excluded from his living Presence: But the Lord God of Life and Power will, and hath discovered the Spirit of that Woman, that hath made all Nations drunken with the Wine of her Fornication, and the Inhabitants of the Earth were surfeited and overcome with her Abomination: She shall soon be cast into a Bed of Torment with all her Lovers, where she shall have Torment without Ease; Judgment without Mercy; a full Cup without Mixture, and the Dregs wrung out unto her, and she shall be rewarded double for all her Iniquities; the Lord will mar her Beauty and stain her Glory, and strip off her costly Robes, and lay her Honour in the Dust, and turn her Songs into Howling, and her Mirth into Mourning, and her Musick into Lamentation; and she shall receive a Cup of Trembling at the Lord's Hand; and all her Glory, Pomp and Pride shall perish as the untimely Figs, and fade as the Flower of the Field, and wither as the Grass

upon

upon the House top; and the Smoak of her Torment shall ascend in the sight of all People, and it shall go forth in the Audience of all Nations; and she shall be a By-word, and a Scorn, a Taunt, Hissing, and Derision, and Off-scouring to as many as have heard of her Name; and a Day of Lamentation shall be heard in the midst of her great Tribulation, Wrath and Anguish, upon every Soul that doth Evil, because she repented not of her Uncleaness, Fornication, Cruelty, Hardheartedness and Mercilessness, and all her Uncharitableness, and Blasphemy, and Sorceries, and the like Wickedness.

And this I give in my Testimony for the Lord in the living Word of Truth, against her and all her Lovers, and every one that upholds Her, as I have received it by the Revelation of the Son of God; and not from, or of Flesh or Blood, but have seen, handled and tasted deeply of the Cup of the Indignation of the Lord's Judgment. *If Judgment first begin at the House of God, what will become of them that obey not the Gospel of God? for if the Righteous scarcely be saved, where shall the Wicked and Ungodly appear?*

Now for some Help and Light for the understanding of them that do not know the Mystery of Iniquity, and that spirit that doth generate it here, as foresaid: The spirit of Antichrist is that spirit in every one that doth profess Christ Jesus in Words, but doth not possess him in Life and Power; and such are they that are making Images, and Forms, and Likenesses without, and call it by Christ's Name, and say it doth represent Christ; when none can make his Likeness, nor bear his Image, but those that are Created anew in Christ Jesus, and Born of the same Spirit.

The righteous Image or Form of Christ, is the perfect Life of Innocency, and the pure Spirit of meekness, and an upright Heart of true Humility, as it is written, *Upon whom thou shalt see the Spirit of the Lord descend like a Dove, and abide upon him;*

him; *this is my beloved Son, in whom I am well pleased.* You all know a Dove is an innocent harmless Creature, and so are all God's Children which are Sanctified in the undefiled Womb of God's second Creation, where the first Heaven and the first Earth are passed away, and new Heavens and a new Earth are witnessed, wherein dwelleth Righteousness for evermore; and he that is called the *Son of Perdition*, is the *Man of Sin* in every particular, that steals away the Heart, and draws out the Mind from the true invisible God, and sets it upon earthly Objects, and visible Appearances: The Glory of the World that doth fade and vanish away, as the Smoak in the Eye; and the painted Harlot, is the fallen Wisdom that is comprehended in the Earthly Mind, Carnal Understanding, and Airy Spirit, inventing and devising how to deck and beautifie her self with the Glory of this World and outside shews, to get her self a Name over all the Earth, and calls her self Holy, Pure and Spiritual, that all People may fall down and worship her painted Image, and so the wind of her Spirit goeth forth, and overchargeth the Hearts of the People, and Corrupts them; and when the Heart is corrupted it conceiveth Lust, and when Lust is conceived it bringeth forth Sin, and when Sin is finished it bringeth forth Death; and *The Wages of Sin is Death*; and the Scarlet-colour'd Beast that doth uphold the adulterous Woman with all her Alurements, upon whom she sits, is that beastly Will of, or in Man, that is not subject to the Will of God, but hath received Power to exalt his Horn, even to the Host of Heaven, for the cleansing of the Sanctuary, and purifying of the Temple, and for the tryal of the Faith of God's Elect, that the Power of God may rest upon them, and so they come to be approved in the sight of all: And herein our God is glorified, honoured and renowned over all, in purchasing to himself a Holy Kingdom, through the blood of the everlasting Covenant in the faithful hearted,

that

that do follow the Lamb through great Tribulations, according to the Scriptures. Every Man out of the Covenant of God is brutish, and that Spirit which doth exalt it self over the Consciences of any People, to compel them by a Tyrannous Law, to worship according to his Will, and in his Way, without any Commandment or Precept from the Lord, that is of *Lucifer*, which the Lord God will cast down to the bottom of Infamy, and will do unto him, as he did to proud and lofty *Haman*, as the Spirit of the Lord hath manifested: For God and his Word are one, and his Way to the Kingdom is but one, and he never compelled any with carnal Weapons, or any visible thing, to worship him.

And whereas it is said, *He sent forth his Servants to compel them that were in the Streets, and in the Highways, to come in*, by the powerful Preaching of his Word of Life and Truth, which did limit and bind that in them that did rebel against him, and so he draw'd them after him in Love; and so he doth at this Day; Praises, Praises to his holy and blessed Name for evermore, *Amen*. And the false Prophet is he that cryeth, *Lo, here is Christ*, and *Lo, there*; but Christ foretold of them, saying, *Many false Christ's would come, saying, Lo here, and Lo there; but believe them not; go not forth: By their Fruits you shall know them*. And these are they that for advantage will cry, *Peace, Peace*, while ye are unsaved from your Sins; and so, *With good Words, and fair Speeches, deceive the Hearts of the Simple, and smoothly draw them after him, in the broad Way, that leads to the chambers of Death and Destruction*; and in their high places they will tell you, you must not be Drunk, nor Lust, nor Envy, nor Covet, nor live in Pride, nor any such evil things, when they themselves are wholly guided and led by that same Spirit, which is the very Rise and Author, yea, as I may safely say, the Father of all manner of Uncleannels and evil Concupiscence; and so, though they do

speak good Words, it is but in imitation, because it
 was the practice of the Servants of the living God
 so to do; yet being out of their Life, they can ne-
 ver convert any into the Truth, but their spirit
 doth beget the same form in the Hearers as is in the
 Teachers; for such Seed as they sow, such Fruits
 they do reap of all manner of Unrighteousness: And
 these be they that will go about to limit the Spirit of
 God, and make the People believe, none ought to
 speak in the Name of Christ, but the Wise, and the
 Learned, and them that have received Gifts of Men
 to Preach; but Christ doth ordain his Ministers,
 and gives them Gifts both Male and Female; yet
 they say, *Paul* would not permit a Woman to speak in
 the Church: It is true, *Paul* would not permit a Wo-
 man to speak in the Church; no more do the *Quakers*
 permit a Woman to speak in the Church, nor a Man;
 but he that is born of God, whether in Male or in
 Female, let him speak freely as his Father giveth him
 Utterance: *Let him that doth not understand, come into*
Christ's School and learn: *Paul* said, That if a Wo-
 man did Pray or Prophecie with her Head uncover-
 ed, she did dishonour her Head: If a Woman might
 Pray or Prophecie with her Head covered, it's very
 like she might do it in the Church as well as in ano-
 ther Place: But *Paul* nor *John* neither would not
 permit that *Jezebel*, that painted Harlot, should
 speak in the Church, who hath painted her self with
 the Saints Words, but out of their Life, she must
 keep silence in the Church; yea verily, the Power
 is made manifest in this the Lord's present Day, that
 will shortly stop her Mouth, and all her Lovers for
 evermore, world without End, Amen. The Glory
 is the Lord God's, who is risen in his mighty Power
 to raise up *Sion*, and to build up the Walls of *Jeru-*
salem, and to raze down *Babel* to the Ground, and
 to destroy the Kingdom of Antichrist, and to bring
 down all the Powers of Darkness under his Feet.

This was written in the Inquisition of *Malta*, by the Lord's Servant, *Katharine Evans*; who am a Sufferer for God's Eternal Truth, which is my Joy, my Glory and my Crown: Magnified be the Name of the Lord God of Life and Power, who hath counted me worthy, not only to believe unto Salvation, but also to suffer for the Sake of my blessed Saviour and perfect Redeemer, the Lord Jesus Christ; to whom be Glory for ever, World without end, *Amen*, *Amen*.

Oh Friends and People in all Places who are called Christians, fear the Lord God that gave you Life, and obey his holy *Gospel*, the Light in the Conscience, that convinceth of all Sin, and judgeth the Secrets of every ones Heart. O hearken to the Heavenly Voice of the true Invisible God; he is near to every one to Save or to Condemn: Yea, of a Truth, he is Risen in great Power to correct the Ways of Men throughout all Nations; whose Ways have been their own Ways for many Generations past: But this is the Day in which the Lord God will restore Judges as at the first, and Counsellors as at the beginning: Wherefore let every one that hath received Power and Authority from the Lord to rule and regulate amongst the People, take heed that they do not abuse the Power, the Lord hath committed into their Hands as a Stewardship, whereof they must give an account before the High and Mighty Judge of Heaven and Earth, that sits upon the Throne to Judge the Nations in Righteousness, and the People with Equity; and he will smite the Earth with the Rod of his Mouth, and consume the Wicked with the Breath of his Lips; and the Lord God will remove, and overturn, and cut down, till he hath exalted Men like to faithful *Moses* and righteous *Samuel*, to do the work of Justice, Mercy and Equity to every one, without respect to Persons, in the Fear and Dread of the Lord, not seeking their own Honour and Glory, but the Honour and Glory

of the Lord God. And thus he will make you Honourable in the sight of all Men : for of a Truth, they that exalt themselves shall be brought low ; but they which the Lord doth exalt, none can cast down : and likewise see that you do not judge others for that which your selves stand guilty of, or the like Sin in the self-same nature ; if so, wherein ye judge others, you condemn your selves, and your own Condemnation will stand over your own Heads for ever.

Wherefore take heed how you do mount in the Seat of Tribunal ; and let every Thought, Word and Action, in your Sentences of Judgment of others, be according to the Light of God in your own Consciences ; which otherwise will be your Eternal Condemnation without any Excuse, in the Presence of the Lord God Almighty ; whose Voice doth shake terribly the Earth, and makes the Hearts of the Hea- then to tremble ; and doth, and will remove Mountains, and over-turn Hills ; and take all out of the way, that lets and stands in Opposition against his pure Truth ; and the little Hill of *Sion* shall trample over all the Mountains to the Ends of the Earth : And who shall be able to resist it ? No, no, not one : The Lord will rip up every false Covering, and strip off every deceitful Garment, and make manifest every seducing Spirit, and blind Guide, and false Teacher, that do work by Signs and lying Wonders, with all manner of Deceivableness ; and do deceive the Hearts of the Simple, and steal away their Hearts, and draw out their Minds from the true invisible Lord God that made them, and do set them upon Earthly Objects, and visible Appearances, and the Glory of this Life that will perish for ever, and vanish away like the Smoak in the Air ; and the invisible God they have no more Knowledge of, than the Beast that perisheth : And these be them that run, and the Lord never sent them, and say, *Thus saith the Lord* ; and the Lord hath not spoken unto them, neither did they ever see

his Face, nor hear his Voice at any time ; neither do they profit the People at all, but build them up in the Mystery of Iniquity, and teach them to wonder after the monstrous Beast, which hath many Heads, and many Horns and Mouths, full of Blasphemy, and Eyes full of Adultery, walking in the broad Way that leads to the Chambers of Death and Destruction, and to the Pit of everlasting Perdition ; and shut up the Kingdom from the Simple-hearted ; and hide the Key of Knowledge from the innocent Ones ; and will not enter in themselves, nor suffer them to enter that would : And these are them that feed of the Fat, and go on their Bellies all their Life long ; the Serpents of the Earth that suck the sweet up, the Spirit of the Earth ; and they make the poor People believe it doth belong to them in Christ, because they must pray for them to the saving of their Souls. O these be Hypocrites, and they do not know the Price of the Redemption of a Soul out of Death ; neither have they the Knowledge of God, nor his Way to Salvation ; for if they did know the Lord, they would fear and dread his holy Name, and teach the People the Way to Life Eternal, which is the Light in the Conscience in every one ; and he that comes not to the Light, comes not into the Way of God which leads to the Kingdom of God : The Kingdom of God is one, his Way is one, his Light is one, his Life is one, and his Spirit of Truth is one, and his Word is one ; and what he speaks once, he speaks still ; and what he once condemns, he never justifies ; and what he once justifies, he never condemns : He is God, and changeth not, but the same Yesterday, and so likewise for ever.

Now they that are in the changeable, and in the many Ways, are out of the Way of God, which is Light, and are in the Dark, and do not see the Way they walk in, neither do they know the Lord, nor his Word that is quick and powerful, sharper than a two-edged Sword ; for did they know that Word,

they would not dare to mock and scorn at them that tremble at the Word, and meet together to wait upon the Lord in silence, and do hearken diligently to know the Mind of God, that they may not sin against him, nor act contrary to him; but those Men or Women cannot discern the Mind of God that are not Crucified with Christ Jesus, and the Body of Sin and Death destroyed, which is a Mystery to all the Wisdom and Learning in the World, that do not own the Light in the Conscience to be their alone Teacher, but live in the disobedient nature out from God and his Truth, in the earthly Mind and carnal Will, comprehending this thing and that in the fallen wisdom, inventing, devising, and imagining things that never were, nor is, nor never will be: So your Prophets, they prophesie Lies, and the Priests bear rule by their Means, and the People love to have it so; but what will they do in the end thereof, in the Day when the Lord shall require the Talent that he gave to every one to profit withal?

Now, where is the Talent with the Improvement? Is it not lost? Is it not hid in the barren Wilderness, and in the desolate places of the Earth? Oh, try and examine, search and consider, where is that good and faithful Servant, and just Steward, that hath improved his Talent for his Masters use, and is ready to give up his Accounts with Joy before the Tribunal of the Majesty of the Most High, having his Garment washed in the Blood of the Lamb, and his Heart sprinkled from an evil Conscience, and the Body washed with pure water? I do not say nor mean external Water, to wash the out-side of the Body, but I do mean the spiritual Water, that streams from the Fountain or Rock, Christ Jesus, to wash the inside, and to cleanse the Soul and Spirit from all Pollution and Defilement: *Ye wash the out-side while the inside is not cleansed; the inside will defile the outside again; but if the inside be cleansed and purged from all Dross, and Tin, and reprobate Silver*

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ver and Gold, then it would cleanse the outside also,
 and keep it clean : It is the corrupted Beast that is
 full of Lust and all manner of Deceivableness, that
 defile the whole Body within and without : So the
 Man or Woman, whose Heart is without Deceit,
 and whose Mouth is without Guile, and whose Tongue
 doth not utter falshood, nor hath no flattering Lips,
 nor polluted Hands, nor feet swift to shed blood ;
 Such are known to be cleansed every whit, and they
 see God : *The pure in Heart do see God* ; but they
 whose Hearts are daub'd and slimy, through Deceit
 and Hypocrisie, Hardheartedness and Cruelty, and
 the like, such cannot see God ; nor they that take
 Honour and seek Honour of one another, do not
 believe ; *How can you believe (saith Christ) while
 you take Honour one of another ?* And all that Honour
 or take Honour of Earthly Men, do rob God, to
 whom all Honour, Worship, Praise and Glory do
 belong ; and all that do honour God, and obey his
 Voice in the Truth, the Lord will make them Ho-
 nourable in the sight of all Men : But all that live in
 Pride and Covetousness, Lust and Drunkenness, are
 out of the Truth ; and all who live in Swearing, Ly-
 ing, Deceit, or Hypocrisie, or Envy, Hatred, Ma-
 lice, Bloodshed, Hardheartedness or Cruelty, are out
 of the Truth ; or they who live in Thieving, or
 Cozening, Cheating, Dissembling, Flattering, Whis-
 pering, Backbiting, Bragging or Boasting, speaking
 great swelling Words ; having Mens Persons in ad-
 miration because of Advantage ; these are all out of
 the Truth, and are Hereticks, and are carried out
 of the Way of God with *Nimrod* and *Judas*, King
Herod and *Pharaoh*, and the rest of that untoward
 Generation, not knowing the Scriptures, neither the
 Power of God ; and because they do not believe
 them nor understand them, therefore they hide them
 from others, and do corrupt them, and add to them,
 and diminish from them, not fearing the Lord God
 that gave them forth by his own free Spirit, and for the

the Edification of every one. But I am bold to declare in the Name of the true and living God, that all the Plagues which are written in them, will soon come upon the back of such a People, or Souls, that have wrought this Wickedness in the sight of the Lord God of Power, who is Risen, and will render Vengeance in Flames of Fire upon them that know him not, and do not obey his Gospel, but live in the Earthly Mind and carnal Will, fallen from God, and compelling the People to follow their devised Ways, building of them up in Sin and Wickedness, yet making them believe they may go to Heaven at the last, though they live in Sin till they die: Oh! That ever any People or Souls should ever be so Blind and Ignorant, to think that though they spend all their appointed Time in Sin and Iniquity, and run out the whole course of natures race in Pleasure, Negligence and Carelesness; and when they cannot retain it any longer, then do they offer up their sinful Souls as a Sacrifice acceptable to God, who is of purer Eyes than to behold Iniquity; though it be in his beloved *Jacob*, it shall not go unpunished: Oh! methinks that no rational or sober-minded Man or Woman should once credit or believe, that do know the Scriptures, that there is any place appointed of God for any to be Purged or Cleansed after they are Dead; seeing the Holy Men of God, as they were moved of the Holy Ghost, have so evidently and clearly set forth in the Scriptures of Truth, That those who are Heirs of Eternal Salvation, must come to be converted, and to live the Life of Christ while they are here in the Body. Though God delighted in Mercy, and that the Thief was saved upon the Cross, because it was given him of the Lord, to believe at last, and that none should despair; yet, Woe, Woe from the Lord God to every one that puts off the Day of Repentance, saying in their Hearts, the Evil Day is afar off; 'tis true, *In the Day of Ignorance the Lord winked, but now he calleth every*

every one to repent. And as for such as do talk of a *Purgatory*, it doth manifest their Ignorance of the Knowledge of God : for I witness in the Life of God's Spirit, such know not Heaven nor Hell, God nor Devil; and so they call Light, Darknes; and Darknes, Light; Good, Evil; and Evil, Good; and teach the People so to do : But God is not well pleased with any of those, nor with them that do boast themselves, saying, How great their Kingdom is, and how many Countries, and innumerable sight of People belong to their Church in all Places! but them that trust in the Arm of Flesh, yea, in the Strength of *Pharaoh*, and in the Shadow of *Egypt*; the Strength of *Pharaoh* will be their Shame, and their trusting in the Shadow of *Egypt*, their Confusion : God's Kingdom is the least, as to the visible Strength; but the greatest in the invisible Power : *Fear not little Flock* (saith Christ) *it is your Fathers good pleasure to give you the Kingdom* : The Kingdom of God consists not in the Arm of Flesh, but it stands in his own Power and Almightyness : That is Antichrist's Kingdom whose Power stands in outward Weapons, which are Carnal; as Locks and Bolts, and Iron-Bars and Chains, and Whips and Racks, and the like : *Our Weapons are not Carnal, but Spiritual*, (saith the Apostle) *to the pulling down Strong-holds, Principalities and Powers, and high and lofty Looks, with spiritual Wickedness in High Places* : So one of them that stands in the Power of God, out of the Power of the Prince of the Air, is able to chase Ten, and Ten, a Thousand; according to the righteous Prophecie of the Holy Man of God : Those that dwell in the Fear of the Lord, and truly dread his pure Name at all times, — such are the Vessels that hold the Heavenly Treasures, God's free Gifts and eternal Graces and everlasting Mercies, and divine Vertues, spiritual Blessings, which God doth not reveal in any Earthly-minded Man, whose Mind is wandring after Earthly Glory, Honour, Riches and

Treasures; but he reveals his Eternal Riches in the Earthen Vessel; whose Mind and Soul is quickned, raised, and changed, by the Power of the Almighty God, and joyned to the Light, the Measure of his own Spirit, to convert them, and bear them up into the same State and Image wherein God created the Soul and Mind of Man at the first: In the beginning of his Creation, God did not Create the outward Form of Mankind in his own Similitude and Likeness: No, for then all Men would bear the Similitude and likeness of God throughout all Generations; which thing could never be for Wicked and Ungodly Men, whose Thoughts and Imaginations are Evil continually, and are of their Father the Devil, and his Works they do, and his Image and Likeness they bear. God is a perfect Spirit of divine Light, and immortal Glory; and his Son Jesus Christ, is the express Image of his everlasting Fathers eternal Brightness; and none can ever liken nor fashion any thing like him: And them that bear the Image of the Devil, they live in spiritual Pride, and are haughty Minded, and will not be reformed, nor hearken to the Counsel of God, nor imbrace his gracious Invitations, nor receive his tender Mercies, nor be warned by his favourable Judgments, nor gentle Corrections; but in Obstinacy and perverse Rashness, always resist it, and cast it behind their Backs, and trample it under their Feet, till the Lord is even a swift Witness against them, and sweeps them away with the besom of Destruction; and so here their End is Woful, and their Torment is Eternal, and the Lord is clear of their Blood, and they must confess their Destruction is of themselves.

They that are of the Image and Likeness of Christ, are created anew in Christ Jesus to every good Work, and have received, and do live in, and are guided by the pure Spirit of perfect Peace and Patience, perfect Love, and Bowels of Tenderness, Mercy and Pity towards every one, without respect

of Persons; and they have always a holy Fear, true Humility, and a Heart of Uprightness; and such Persons do bear the true Image and Similitude of God the Father, and the Form and Likeness of his Son Jesus Christ, after the inward Man; and they are Patterns of good Works, and good Examples to all whereever they come; and it is their Meat and Drink to do the Will of God, wheresoever he shall call them, or command them to follow the Lamb, from Sea to Sea, and from Island to Island, and from Country to Country, to bear his Holy Name, and to witness forth his eternal Truth to all People that live in Darknes and Blindness, according to the righteous Examples of his Saints and Servants, that were guided by the same Spirit, and walked in the perfect way of God in the ancient Days, and are as willing, and do suffer for our honourable Testimony, that our Pure, Holy and Just God, whose right it is, may have the Glory, Praise and Renown to the ends of the Earth, throughout all Generations: *Amen, Amen, faith the Spirit.*

Written at Malta, by me

the Lord's Servant,

19th of the
8th Month,
1662.

Katharine Evans,

To

*To all People upon the face of
the Earth; A sweet Saluta-
tion and a clear Manifesta-
tion of the True LIGHT,
which lighteth every one who
cometh into the World.*

By SARAH CHEEVERS.

ALL People, High and Low, Rich and Poor, Kings, Princes and Rulers, or of what Degree or Quality soever they are, together with all People and Commonwealths in the whole World; A brief Direction, and a sweet Invitation to the measure of Light wherewith ye are lighted every one; to the which ye do well to turn your Minds to within, where you may find it in your Hearts, the hidden Man, wherein dwells the fulness of all Blessedness, in this present Life, and that which is to come, Life Everlasting, endurable Riches, Glory and Immortality, a Substance that never waxes old, nor fadeth away; but endures everlastingly: Which Riches and Glory none can attain to, but as they come to the measure of Light, to receive Power to become the Sons and Daughters of the living God, and in the Light to receive a blef-

sing of Eternal Salvation, which God hath promised to them that Believe and Obey; to them doth the Lord God make known the Counsel of his Will, and the living Testimony of his Truth, *The sure Word of Prophecy, to which ye do well if ye take heed, as to a Light that shineth in a dark place, till the Day dawn, and the Day-star arise in your Hearts,* to give you the knowledge of the true and living God, in the Light and Seed of Life Eternal, the Covenant of Holiness, in whom is the Blessing; and all that come to receive him, come to receive all things with him, and come to inherit the Promises, and to be established in the Light and Life of Righteousness, and grow into the Divine Nature of God, and be Pure, *as he is Pure, Holy, as he is Holy, Merciful, as he is Merciful*; for he is full of Love, Long-suffering, Forbearing, and Forgiving Transgression, Sin and Iniquity; slow to Wrath, full of bowels of Love, Tender, Compassionate and Pitiful.

O dear People, Did you but know the Love of our God, you then would repent that you had staid so long from him, living in your Sins, in that nature which is accursed, and shall never enter into the Kingdom of God, but is shut out with the Dogs and Sorcerers, the Fearful and Unbelievers, and those that hate the Light, and despise the Truth and Righteousness, and are strangers to the Commonwealth of *Israel*; without God in the World, spending away your precious time in your own Lusts, living in Pride and Vain-glory, feeding your selves out of the fear of the living God, Dead in Sins and Trespases, not minding your poor Souls, what will become of them? Slaying the righteous Witness,—the measure of Grace that hath appeared unto all; the same which never consented to Sin, but always bears witness against you for it, when no Eye hath seen it; that of God, the Light, hath and doth Condemn you, and makes you Confess and say, *God forgive me.*

And you are convinced by the Light in the Conscience, and by the Light are you check'd and reprov'd of every Transgression against God, and his pure holy Love. And so if you do not Repent and turn to the Lord, you will Die without Mercy, and Perish in your Sins; *Except you believe that I am he* (saith Christ) *you shall die in your Sins.*

There are none can know God, but by the measure of his own Light: For *God is Light*, and they who are in Darkness do not know God, nor his Ways, which are undefiled: For all the ways of God are Holiness; and *without Holiness none can see the Lord. The pure in Heart shall see the Lord; and the Humble the Lord will teach his Ways, and the Meek he will guide in Judgment, and the poor in Spirit he will beautifie with Salvation. He will feed the hungry with good things, but the fat and full shall be fed with Judgment, and the Rich he will send empty away: He will gather the Poor into his Light, and they shall walk in the Light of the Lord God of their Salvation; and be refreshed; the Proud, and the Lofly, and such as rebel against the Light in their Consciences, by the Light shall be Condemned: And the faithful Witness of God in the Faithful, will stand over the Wicked, and judge them Righteously for all their Rebellion: And those that love the Light, will bring their Deeds to the Light, to see whether they are wrought in God yea or nay, and so they come to be accepted, and all their Works done in the Light, are by the Light in their Consciences justified in the sight of God, and before Man: And so they walk in obedience to the measure of the Light within, and the hidden Man of the Heart comes to be manifested, in a Righteous Life and a Holy Conversation; and so the pure Image and Life of Innocency comes to be restored, and the Soul comes to live in the quickning Spirit, the Lord from Heaven, the second Adam, and comes to be established in the Light and Covenant of Eternal Life; and*

and the Seed of the Kingdom of God comes to grow over all, and to be known to be the true Seed by its Fruits; *And so shall Men know you are my Disciples, because you love one another; And if you love me (saith Christ) you will keep my Commandments.*

Love is the fulfilling of the pure Law: And those that love God, love their Brethren also. And herein is Love made perfect; And perfect Love casteth out Fear.

Where Love is not, there the Light doth Condemn, and so there is Fear and Torment, and the Seed is kept under: the hard Heart and the Wicked, Rule, and have Dominion, and the pure meek Lamb is slain; and so the Just suffer under the Unjust, where there is nothing but Cruelty, Rackings, Halterings, Prisons, Locks, Double-Doors; all to torment and terrifie the Consciences of them that live in Sin, under the dark Powers of the Earth, that are like unto themselves, bearing the Sword over others, whilst they are under the same state of Condemnation themselves. and guilty of Sin and Transgression by their own Law and Rule: So whilst they are judging others, they themselves are become Guilty and Castaways, and are condemned by the just and righteous Judge of all,——who is just and true, and never consented to such Cruelty; but reproveth it and calls for Repentance, and a return of the Mind to pure Obedience, to the Light and Life of Righteousness, and to bring forth Fruits meet for Repentance; and not think in your Hearts to establish Truth and Righteousness by Cruelty and Oppression, which is out of the Light and Power of God; and those that cannot submit to such Men for Conscience sake, they come under their Laws, and are punished severely.

O all ye Rulers and Governors of Lands, Nations, and People of the same; This is the Word of the living Lord God, whom we serve; Do you take heed and be Wise, and turn ye at the rebuke of the Lord,

Lord, and despise not his Messengers that bring ye the Word of Reproof: For of a Truth, God is arisen in Power, to Correct, Reprove, and Rebuke the Sons of Men; be ye zealous therefore, and Repent, lest his Hand be stretched out against you, and there will be none to help; but turn in your Minds, every one, to the measure of Light, by which ye are lighted, to find out true Wisdom, and a right understanding of the Mysteries of the heavenly Kingdom of God; which is not attained to any other way but as the Mind is turned within, and comes to be stayed in the Light, which is a perfect Guide, Knowledge, and a good Understanding to the Mind, Heart and Soul.

As ye come to believe, ye will come to receive Power to subject all your own Wills, Thoughts, Imaginations, Words, Ways and Works whatsoever, and to bring all to the Light to be tryed; then will ye come to a clear discerning of the living Power and moving Life of Righteousness, to the work of God; then all will be done in the Light, and you will have Peace of Conscience, and be justified in the sight of God, and just in the sight of Man; and God will be glorified, and you will find rest for your Souls, and be blessed of the Father, and enter into Life Eternal, and have joy in the Lord, and comfort in all that ye do.

O ye People of all sorts, throughout the face of the whole World, both High and Low, Rich and Poor, of what degree soever: Be wise, and prize your time, and hear what the Spirit doth testify of your Redemption out of the Bondage of Corruption, from Sin and Satan, into the immortal Light and eternal Life of the blessed Lamb of God, who taketh away Sin from all those that come to him, and cureth them of their Evils, and by his Power casts out Devils, and giveth sight unto the Blind, and causeth the Deaf to Hear, and the Dumb to

Speak,

Speak, and his Tongue to Sing; the Lame to Walk, and the Poor to receive the Gospel.

Blessed are the Poor in Spirit, for theirs is the Kingdom immortal and undefiled, that fadeth not away, nor waxeth old, but endureth everlastingly—with God, who is the just Judge of all; and with the spirits of just Men, made Perfect, where there is no need of the Sun or Moon, but the Lamb is the Light thereof; and to such as fear the Lord, and dread his Holy Name, and stand in awe of him, and Sin not, but dwell in the Light, their Candle shall never be put out, but the Lord God will be their everlasting Fulness, Glory, and Reward, and all Tears shall be wiped away, and there shall be no more Sorrow, Pain nor Grief: *For The former things shall pass away, and behold I make all things new*, saith the Lord God Almighty, who liveth for ever. And, *Blessed are the dead which die in the Lord*, yea eternally blessed, *for they rest from their own Labours, and their Works follow them.*

Dear People, What profit is it to gain the whole World, and loose your own Souls which are immortal? *For The Soul that Sins shall Die.* And *Except ye believe that I am he* (saith Christ) *ye shall die in your Sins.* This is the Condemnation of the World, that the True Light is come, and Men love Darkness rather than Light, because their Deeds are Evil. Every one that loves the Light, doth and will bring his Deeds to the Light, to see whether they are Good or Evil; Or, whether they are wrought in God, yea or nay. And those that love the Light, will do nothing contrary to the measure of the Light within the Heart and Conscience, that doth shew to every one what is Good and Evil, and is a brief discoverer of the Thoughts and Intents of every ones Heart, whether they are Good or Evil; and by it all must be tryed, every Man's Works, of what sort or kind soever; and by the Light all shall be known and made manifest clearly both to God and their

own Consciences, and in the sight of Man, and will render justly to every Man according to his deeds done in the Body, whether they are good or bad ; for to the Judgment Seat of Christ all must come to give an account, what they have done with the Measure or Talent of Light or Free Grace of God, which is one and the self-same that hath appeared in all, to bring Salvation ; and doth teach us to deny all Ungodliness, and Worldly Lusts, and to live Godly, Righteously, Holily, Soberly and Justly, and to love the Lord God with all our Hearts, Souls and Strength, and to Serve him, and Worship him, and no other God, and to Obey him, in the Light and Life of Christ, which is perfect Holiness and Righteousness, *Without which none can see the Lord, nor enter into Life. This is Life Eternal, to know the only true God, and Jesus Christ whom he hath sent ;* the true Light, that lighteth every one that cometh into the World, the Life Eternal ; to every one that doth Believe, he is their Light, Life, and Eternal Salvation.

And this is our true Testimony, *The Light in every Conscience*, that bears witness to us, and our Message, that it is of God ; and so we are clear of every Man's Blood, where-ever we came, Warning all, as opportunity did present ; and for this we suffer as living Witnesses, and have set to our Seals, *That God is true*, and we have received him that is true, the Light, whereby we know God, and are entred into Covenant with him, to do his Will. This is the good and acceptable Will of God, *that ye believe in him whom he hath sent. I am come* (saith Christ) *that ye may have Life.*

They that stumble at the Light, do not know Christ ; for Christ is Light, the Covenant of God's free Love, Grace and Mercy to every one that believes ; and in him is Power : they that receive him, receive Power to deny Sin, and to live no longer therein. They that live in Sin, Crucify Christ the Prince

Prince of Life, the measure of Light, and murder the Holy One, that Just Witness of God in their Consciences, that never consented to the committing of one Sin, and so are guilty of the Blood of the Innocent Lamb of God. And no Murderer hath Eternal Life abiding in him, but is in the State of Condemnation, separated from the Light and Life of Righteousness, in the Fall, in the Curse, in the Reprobation, in the Wrath of the Almighty God, who will *render Vengeance in flames of fire to such that know him not*; but Sin against the Light that convinceth of all Sin, and makes manifest every Evil Deed done in the Body; and will bring to Light every hidden thing, though done never so secretly in the Dark.

And now ye that despise the Light, and will not hearken to the Counsel of the Lord, nor turn at his Reproof, when the Light doth check and reprove you, and clearly shews unto you, you should not commit Sin, yet presumptuously will go on to Sin against the Light in your own Consciences; you disobey the Lord, and obey the Devil, and his Children you are, and ye do his Work, and serve Sin, and are far from the Light and Life of Righteousness; and *the wages of Sin is Death, Hell and Destruction, but the Gift of God is Eternal Life.* — For God is Light, and hath lighted every one, and hath manifested in all, a Measure of the same that bringeth Salvation to all that do believe; the living Word of Truth that is received into a good Heart, like the Seed that is cast into good Ground, it brings forth much Fruit and good, with its increase abundantly: So the Light being received, embraced, loved and obeyed, it increaseth, multiplieth, beareth and bringeth forth abundantly, and fills the Earth with the Fruit thereof. And God will be glorified by his own Seed of Light, Life and Immortality, and the Hearts and Souls of those will be comforted, strengthened and exceedingly refreshed; and God will be greatly delighted in such a People, and they shall receive the promise

promise of all Blessedness in this Life, and in the Life to come eternally in the fulness of Joy, and everlasting Felicity world without end.

Dear Friends and People, in tender bowels of Love, as one that hath received Mercy from the Lord, I beseech you to be reconciled to the measure of Light wherewith ye are enlightned every one, to lead you to God out of the Fall, and to gather you out of the many things, to be redeemed into the Light, and one Life of Righteousness, and perfect Innocency, as at the beginning, to serve God in Purity and Holiness; for God is Holy, and he cannot be served any other way, but in the Light that proceedeth from himself, where all his Works are done: None can work the works of God in the Dark, God doth all his works in the Light, that all may see it: They that come not to the Light, do all their works in the Dark; and the Light then condemns it, that it is not wrought in God.

Without Faith it is impossible to please God, and he that believeth not in the Light, believeth not God; for *God is Light*, who is nigh to Save or Condemn; and all that is to be known of God, is manifested in Man by the Light. *David said, Thy Law is Light: Paul said, I had not known Sin but by the Law; when the Commandment came, Sin revived, and I dyed.* When the Light revealed Sin in Paul, he consented to the Light, which was the Law of his Heart, Mind and Soul, being convinced by the Light, and turned to the Light in his Conscience, which was Holy, Just and Good: he joyned wholly to the Light, against the Law in his Members, that did War against the Law of his Mind, which let him see his Wretchedness, Emptiness and Nothingness, and to look who should deliver him from that body of Death, looking to the Light that had redeemed his Mind, Heart and Soul, he therein was able to Discern his Deliverer, and to give God the Glory, thro' our Lord Jesus Christ; and so he lived no more

his

his own life, but the life of Christ, ——— and so came to be made free from the Law of Sin and Death, by the Law and Spirit of Life in Christ Jesus, and passed through Death to Life, and lived to God, who left us an example to *Follow him, as he followed Christ in all things*, and became obedient to the loss of all his own Righteousness; who counted it all as Dung, so he might gain Christ and *his Excellency*, the *fellowship of his Sufferings*, and to know the *powerful Resurrection of Christ in him*, and so to come to the fulfilling of the Righteousness of Christ in him, *in all things*.

And this is our Testimony in the same, as we come to believe and obey the Light with our Minds, Hearts and Souls, we come to be Crucified with Christ, and to be dead to Sin, and to all our own Righteousness, and to live to God in the Light and Life of Christ's Righteousness that shall stand for ever; and to work the Works of God in the same, according as every one hath received from the Lord, and so to grow up together, living Members of the true Vine, planted of the noble Seed of Light, Life and Immortality; whose Leaves shall never wither, but flourish still, and stand everlastingly: And all that this Man doth shall be Blessed; his Seed shall inherit the Earth, his Peace shall remain with him for ever; in Righteousness shall he be established on the Throne, Reign and Dominion of the Lamb, over all Reproaches, Derisions and Falshood, to trample upon all the dark black Mountains, and to lay the high Hills waste, and to make the Lofty to bow at the Power of the Mighty One of *Israel*, whose Presence doth shake the Earth, and cause the Mountains to tremble, the little Hills to skip like young Sheep, and the tall Cedars to bow.

We speak what we have known, seen and felt, and are Eye-witnesses of the same, according to our Measures; are in the same Power, Light and Life, by which the World was made, and in it we stand living Witnesses for God's Truth against all that do
oppose

oppose it, and stumble at the Light, and who say *it is a new Light*, and yet they are Teachers of others; and say they do represent Christ, and have Power to Save or to Condemn; when they do not know themselves, neither the true Light, that is the discernor of the Thoughts and Intents of all Hearts; and doth lay them open in the Consciences of all, and will rip up all false Coverings, and will leave all such naked and bare in this Day of his Power: And by the same Light wherewith such are lighted, shall they themselves be judged, and condemned eternally, except they can find a Place to Repent.

And let all such know, *That this is the true Light*, (that the holy Scriptures hold upon Record) *that lighteth every one that cometh into the World (and there is not another) the same that was in the beginning, by whom the World was made, and all things therein, and by which it is upheld*; the same that led our holy Fathers through the Wilderness, and gave them to drink of the Spiritual Rock, which was Christ the Light, the same Yesterday, this present Day, and not otherwise for ever: This is He that is the Salvation of all that do believe in his Name; and *there is no other name given under Heaven whereby we can be saved, but by Christ the Light*, God's free Gift unto Salvation, to every one that believes; he is the Covenant of Light, to open the blind Eyes, and to unstop the deaf Ears, and to cause the Dumb to speak, and the Lame to walk, and the Poor to receive the Gospel, and to bind up the broken in Heart, and to set the Seed at liberty, to serve the Lord, and worship him, in the light of God's Countenance; for the Dead cannot praise God, nor serve him; it is the Living that praise the Lord, thole that are quickned, and raised from Death to Life Eternal, by the Power of God, and that dwell in the Light, the Covenant of God, where no Sin is committed, neither can any thing enter there that is Defiled; no vulturous Eye hath ever seen it; it is for the Redeemed of the

Lord to return with everlasting Salvation, and to Reign with the Lamb, Kings and Priests in the Kingdom that's prepared for all those that love the Light, and who wait for his Appearance in Power and great Glory, to rule in the Consciences, whose Right alone it is ; and all that is exalted above the Light, to be subdued and brought under, that the Earth may be made his Foot-stool, that God may be all in all, whose Glory is his own for ever and evermore ; to which all the upright in Heart do say, *Amen.*

They that know not the Light, know not the Power of God ; they stumble at the stumbling-stone, and yet they say, they are Teachers of others, and they call themselves Holy Men, and Ministers ; and they who will not give to them that Title, they will cast such into Prison till they Die : And they say, if the People come to know the Light, wherein to teach them, and guide them up to God, who is Light, then their Work would cease ; and what then should they all do, that have been brought up (and are) in Learning ? Who are many Hundreds in one Place, by their own Account. I tell such in the Name and Power of the living Lord God, *Except you repent, you will all perish* ; and all that is done out of the Light, is for eternal Condemnation : They that are in the Dark, and administer there in that Nature, out of the Light, they are the Ministers of Antichrist, and do deny Christ to be come in the Flesh : For Christ is Light ; *I am the Light of the World*, saith Christ ; *And this is the true Light, that lighteth every Man that cometh into the World* : And the Ministers that are sent of Christ, they are in the Light, and their Ministry is of the Light, and from the Light, and their dwelling is in the Light, and they are taught of God, and they teach and speak the living Word of God, as they are moved by the Light and Spirit of Life, which is Infallible, and shall stand for ever ; and they receive Power from the Light to gather out from amongst all Nations, Tongues and Kindreds of the Earth

Earth, Christ's Flock, the lost Sheep of the Houſe of *Israel*, and they come to hear the only Voice of Christ; and they follow him, and a Stranger they will not hear; and their Ministry is in the Power of God, that doth turn from Darkneſs to Light, and from the Power of Sin, to the Power of God, which is Light; and in the Light dwelleth all fulneſs richly to be enjoyed.

And all thoſe that receive the Light in the love thereof, they come to receive the Bleſſing in the Seed of the Promiſe which God made to all the Faithful, *That in Bleſſing he would Bleſs, and in Multiplying he would Multiply abundantly.* The ſame that ſpake to our holy Fathers of old, is the ſame that ſpeaketh to us; and aſſuredly God will perform his Covenant according to our Integrity, Faithfulneſs, and upright Walking, in the Dread and Fear of his Pure, Clean, and undefiled Name, naked and bare in the Light and Life of Righteouſneſs, Meekly and Humbly, having nothing to bring to him, but to wait to be filled with his Fulneſs: for he alone is the Saints Portion, in this preſent Life a hundred Fold, and in that which is to come Life Everlaſting, which Eye hath not ſeen, nor Ear heard, the Riches, Joy, and Eternal weight of Glory, which God hath prepared for them that love him, and are obedient to the Light, in whom is his Love: *For the willing and obedient ſhall eat the good of the Land; but thoſe that reſuſe and rebel, the Sword ſhall devour them; the Mouth of the Lord hath ſpoken it, and his Zeal will perform it.*

Therefore all ye careleſs ones, you that ſpend away your precious Time, ſporting your ſelves with your own deceivings, living in the Reprobation, out of the Bleſſing, in the Fall, where all Sin is Committed; where the Devil Ruleth, and is Head, Guide, and Leader, and the Heart, Mind and Soul is Deſiled, and the Conſcience Polluted, and the whole Body is a ſink of all Uncleanneſs; the Tongue

is at liberty to speak perverse things, and the Hands and Feet are swift to shed Blood, the Throat is an open Sepulcher; with the Mouth ye Bless, but with the Heart ye Curse and Blaspheme the Name of the Lord, denying the Light, and slaying the Prince of Life, who is in some already Slain, Wo and Misery is in your Ways; *The way of Truth ye know not, no more than the Beast that Prisseth*; yet for all this you must come to Judgment, and give an account for every Idle Word, Thought, and vain Imagination: For the measure of Light wherewith every one is lighted, the Talent of God's free Grace, Love and Mercy, that hath appeared in every one to bring Salvation, it would have taught you to deny Sin, and all manner of Ungodliness, and to know your Maker, which cannot be known any other way, but by the measure of Light in the Conscience, that doth Convince, Check and Reprove of all Sin; and by it will God judge the secrets of all Hearts, and leave all without Excuse; for to it all must come to be tryed; it is a just Evidence, and will judge Faithfully.

O return, return ye at the Reproof of the Lord God Almighty, and be ye warned in time to return to your Saviour; at the Eleventh Hour you may find Mercy, before the Door be quite shut, for then there is no entrance into the Kingdom of endless Blessedness, Joy and Peace, to Sup with the Lamb, and to abide with him in everlasting Glory, which none can attain to, but such as love the Light, the Covenant of God's Writing in the Heart, and inward Parts of every one that believes, the little grain of the Seed of God, of his own Divine Nature, proceeding from him.

Dear People, you that have any desires or breathings after the Way of Righteousness, Turn in your Minds within, feel your Saviour near you; look not out on any visible Object, or likeness of any thing that ever your visible Eyes can behold, for there ye cannot find him who is an invisible Spirit of Life,

Light and Power, perfectly Holy, Wise, Eternal Infinite, dwelling in the Light and Fulness of his own Brightness and perfect Glory, every way full; and all his Works are perfectly Holy, he changeth not, nor altereth his purpose; and what he hath decreed, shall verily come to pass, and Man cannot alter it: Therefore hath this Eternal, Infinite, Wise Lord God Almighty, given to every Man a measure of his own Light, and plac'd it in the Conscience, to guide and lead the Mind, Heart and Soul to serve God in all things, and to be like him; for God is Love, and the Light leadeth to Love; God is Mercy, and the Light leadeth to Mercy; God is Pitiful, and the Light leadeth to Pitifulness; *Every good and perfect gift cometh from above, from the Father of Light*, who giveth liberally to all that seek and ask of him, believing to receive: The Poor and Hungry he doth Feed, and the Naked he doth Cloath, the Empty are filled with the fountain of Life, and refreshed with the sweet streams of Salvation in the heavenly Stilness; in the Light is all Fulness; that Soul that dwelleth there, is in Union with God his Maker, and no good thing will the Lord withhold from him, because his Life is Pure and Undeiled, Clean and Holy; for it becometh the House of God to be Holy: A holy Life is God's delight; He will not dwell with any Unclean thing: He cannot receive such that will not be separated from their Sins and beloved Lusts: *Therefore come out from amongst them, and be ye separated; touch not the unclean thing, and I will receive you, saith the Lord God Almighty, and you shall be my Sons and Daughters.* This is God's Covenant to establish in the Seed of his Holiness; *I will receive you; There's the Promise; Those that come to me, I will in no wise put away. Ye will not come to me (saith Christ) that ye might have Life. I am the Life. Except ye believe that I am he, ye shall die in your Sins.* Those Christ spake to, had the Light in them, but they did not receive him, by Believing,

lieving, Loving and Imbracing him in the Love
 thereof, but became vain in their Imaginations,
 their foolish Hearts being Darkned, gave themselves
 over to hardness of Heart, to believe Lies, and shut
 themselves out of the everlasting Covenant of Light
 and Life, and eternal Salvation, because of Unbelief,
 and provoked the Lord God of Hosts, and grieved
 his Holy Spirit, which caused him to say, *O Israel, thy
 Destruction is of thy self; but in me is Salvation: Why
 will ye die, O House of Israel?* If God spared not them,
 what think ye of your selves in this Generation? Are
 you not in the same Condemnation, for neglecting so
 great Salvation, which God hath so clearly made ma-
 nifest in these our Days, wherein his Light hath ap-
 peared, and doth shine forth over Nations, to make a
 clear separation, and to divide between *Light* and *Dark-
 ness*, between *Good* and *Evil*, between a *Man* and his *Lo-
 vers*, between the *Man* that *feareth God*, and *him* that
feareth him not; and to seek out his own Flock, even
 as a good Shepherd, that taketh care of his own
 Sheep, to bring them into his own Fold, to preserve
 them from the Wolf, Dog, and Devourers, the *Hire-
 lings*, that Cloath themselves with the Wool, and
 Feed themselves with the Fat, and Starve the Flock;
 who seek greedily to devour; such that say, *God
 faith, when God hath not spoken to them, neither have
 they heard his Voice at any time, nor seen his Shape.* I
 tell such, in the Dread, Fear, and Awe of the living
 Lord God (whom I serve) Except ye Return, and
 Repent of your Deceivableness and Lying, Deceit
 and Hypocrisie, you will die in your Sins, and perish
 Eternally: Are not ye of the same Generation, that
 put Christ to Death? Are ye not High Priests,
 Scribes, and Elders of the People? Have you not
 the chief Places in the Synagogues? Do you not
 love Greetings in the Markets, to be seen of Men?
 Are ye not called of Men *Masters*? And do you not
 look for Honour and Glory in Flesh and Blood? And
 if any will not bow to you, and fall down to that

which your own Fingers have made, Stocks, Stones and painted Walls, Gods that are Dead, Dumb, Deaf and Blind, and cannot See, Hear nor Speak; painted Sepulchers. Ye are full of deadly Poyson, Serpents and Scorpions, whose Stings are in your Heads and in your Tails; we know you right well whose Servants ye are, and who is your Master that ruleth in you, viz. the Prince of Darknes with his dark black Spirit, and his Works ye do; by your Fruits you are known; ye envy and shed the blood of the Innocent, and make merry over the Just One, and you send Gifts one to another, because ye have slain the righteous Witness of God, the measure of Light wherewith ye are lighted: And of a certain God doth and will require it at your Hands; for he is come to gather his own out from amongst you, and to leave you Desolate, Naked and Bare in the sight of all People, and to strip you of your Costliness, Pride and Presumption, and to lay you open to the Simple-hearted, whom you have deceived with feigned Words and cruel Bonds, with Prisons, Bolts, Double-doors, Chains, Rackings, Massacrings, Strapadoes, and cruel Whippings. Oh! what can be mention'd for Cruelty, but may be found amongst you to the full? but blessed be the Name of our Lord God, who doth and hath smitten the great and the mighty with the edge of his Sword, and hath cut down Kings and Governors, and hath poured out his wrathful Indignation upon the seat of the Beast, the Whore and all her Lovers.

And the Word of the Lord came unto me saying, I have kindled a Fire in this Place, that shall never be quenched. And again, the Word of the Lord came unto me the second time, saying, Thou shalt Prophezie in my Name against all their Abominations, and thou shalt not be afraid of their Threatnings. And again, the Word of the Lord came unto me the third time, and shewed me a great Channell filled with Mud, and stinking Dirt; and at one end of it I saw a clear Spring; it was little, but

stones but the Water thereof was Pure : And the Lord said
unto me, That little Spring should operate and work,
till it had cleared and wrought through the whole Chan-
nel, and cleansed it.

You that have tasted of the same Spring of Life,
and sweet River of Salvation, read me near you,
and feel the same in the sweet Power that hath fulfil-
led the same in my Measure, which the Life doth and
will witness in the whole Body of God's Elect.

And in a Night Vision I saw a long parcel of
Ground, it was narrow, and Plowed up, and the
Stones thereof gathered in heaps ; between every
heap there was good Ground, ready to receive
Seed : And I asked the Lord what it was ? And the
Lord said unto me, *I have a People in this Place, and
a precious Seed to be gathered from the Chaff, through-
much Labour and Travel ;* and I was greatly refreshed
with the Word of the Lord. The same time I saw a
River, a little space off one side of this good Ground ;
and I saw a tall Cedar-Tree growing on the Bank,
of a very great Height ; and at the top of it I saw a
great Nest, that the Fowls of the Air had Built ; it
was very great, and I was troubled greatly at it,
because the Tree was so smooth and tall that none
could reach to it, to destroy the Nest, and the Build-
ers thereof : And as my Spirit was grieved, and my
Head troubled about pulling down the great Nest,
that no such devouring Fowls might Build so near
where the good Ground was, and the pure Seed was
to be Sown ; behold I looked up, and I beheld a
great Whirl-wind arise, and took hold of the Nest,
and did scatter it all to Pieces, and did not leave
one sprig behind.

Thus I have seen the fulfilling of Visions, glorious
Revelations, Raptures of Joys, and heavenly De-
lights. I cannot fully express the love of God to
my Soul, the Glory is his own that ruleth on High :
Blessed be the Rock of my sweet Salvation ; for he
that is Migbty hath magnified me, and Holy is his Name.

And, Let all that Name the Name of our Lord Jesus Christ, depart from Iniquity : For there is none can call Christ Jesus their Lord, but by the Holy Ghost : The Holy Spirit of God, will not, neither can dwell with any unclean thing : Who can bring a clean thing out of an unclean ? No, not one. A sweet Spring that proceeds out of a pure Rock, cannot bring forth sweet Water and bitter.

Dear People, be not deceived, such Fruit as you Sow, such shall you assuredly Reap. There are two Seeds ; the Seed of the Everlasting Covenant of all blessedness for ever ; they that sow to that, shall reap Life Everlasting : And there is the Seed of the Serpent ; and whosoever sows to that Seed, shall reap (unless they Repent) Condemnation ; *The Seed of the Wicked shall Rot, and perish from off the face of the Earth, and shall be no more seen ; The Wicked shall be turned into Hell, and all that forget God ;* for Christ doth and will render Vengeance in flames of Fire in all them that know not God, and will not obey the Gospel, the Light in the Conscience, that doth Convince, Check, and Reprove for Sin, which is the everlasting Gospel, the measure of God's own divine Love. And those that come to Believe, Receive and Obey, those come to receive Life everlasting, and come to enjoy the fulness of all things, and their Seed shall grow, and the Fruits thereof shall fill the whole face of the Earth, and be renowned upon the Thrones of Dominion for ever ; but those that hate the Light, and do all their Works in the Dark, out of the Light, the Light will be their Condemnation where-ever they go, they cannot hide themselves from God's Presence ; the Light is God's Presence, and will find them out, and will be Condemning of their Consciences for Sinning, and will shew them plainly of their evil Deeds, and tell them plainly of all that ever they have done in their Life-time.

This is God's faithful Witness, *The Light of God in every Conscience*, to which all must and shall Confess.

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Can you have a clearer Evidence? there is no other to be found in Heaven nor Earth, nor without you, it is within every one of you, and will leave you all without Excuse, in the Day when you must give account for it, how you have improved it; for it is in the improving or not improvement of it; and so you will all be left without Excuse. In the Day of the Lord you cannot say you wanted Power; for, *To as many as received him, to them he gave Power to become Sons of God, to as many as believed in his Name.* And you cannot say you have not heard of him; for Christ saith, *I am the Light of the World*: John saith, *This is the true Light that lighteth every Man that cometh into the World, that all through him might believe. This is the Record that God gave of his Son, That in him is Life. This is Life Eternal, to believe in him whom I have sent: This is my beloved Son, in whom I am well pleased, hear him in all things.*

This also is our Testimony, even the same that was from the beginning; the which all the Holy Prophets gave witness to, and all the Righteous Generations since *Abel*, to this present Day, to Christ the Light, God's free Covenant of Grace, Love and Mercy; This is the everlasting Gospel of Peace, and the Reconciliation between God and Man, to recover fallen Man out of the Death of Sin and Corruption: *For in Adam all Died, and Death reigned till Moses, over all who had not sinned after the similitude of Adam's Transgression.*

Every one that comes to the Light, and doth truly receive, imbrace and obey the same, they come to be Slain, and to be Crucified with Christ, that the body of Sin might be destroyed; for he that is Dead, is freed from Sin. Know this, to be dead from Sin, and alive to God, through Christ the Light of the World; for his Coming and Appearance is in the Conscience, to take away Sin, and to condemn Sin in the Flesh, *That we may become the Righteousness of God in him, and so come to the full*

filling of the Holy Scriptures, in the same Light and Life that gave them forth, every one in their measures: To them that do believe he doth appear, first to Condemn Sin, and to Convince the Conscience of dead Works, to turn from Darkness to Light, from the Power of Satan to the Power of God, and to restore fallen Man into the Image of God again, in perfect Innocency as at the first; and so Man becomes a Living Soul in the quickened Spirit, and to be at Peace and Unity with his Maker again; and then doth Christ appear the second time without Sin unto Salvation; and then is the time of Refreshment come from the Presence of God; then that Soul comes to be seasoned with Grace, and to be endued with Power from on High over all Sin, and to Reign in the Lamb's Innocency, Victory and Dominion, and to govern in Truth, and to bear the Sword for God in the Spirit of Meekness, ruling justly, and doing the thing that is just and right in the sight of God and Man, to be a sweet savour to God and his People, and also to them that Perish.

The Light will justify those that live in it; and all that ever is done in the Light, shall stand for ever; and all that is done out of the Light, shall wither and fall away, as the untimely Fruit; all the seeming goodly shews, and representations, and likenesses of things out of the Light, shall also fall away and perish, and vanish in the using; and those that trusted in them shall be left helpless in the time of need; they are all dead Gods, and cannot save, like to them that made them. God made Man upright in Righteousness and true Holiness, but Man hath sought out many Inventions, his Heart, Mind and Soul being gone from his Maker, into the many wandrings after the Imaginations and Thoughts of his own deceived Heart, being evil continually, and desperately wicked; acting against the Light and Life of Righteousness in which he was first Created; provoking the Lord to Wrath, to destroy and con-

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demn Man for his Disobedience, and to cut off wicked Man from the face of the Earth, justly, through his Righteous Judgments, for rebelling against the Light, that would have given them Life, if they had loved it; and so in disobeying it, their Condemnation and Destruction is of themselves; the Lord is clear of every ones Blood, and by the Light in the Conscience of every one, will the Lord God Almighty be Justified, and shall be made to confess, that God is Just in his Judgments, and so all will be left without excuse eternally.

Thus in obedience to the Lord have I cleared my Conscience; according to the measure I have received freely from the Lord, so have I, in love to your Souls, administered the same, and given my Honourable Testimony in the Light, and by the Light and Life of Righteousness that shall stand for ever.

*Written in the Inquisition-Prison at Malta, by me,
a Servant of the Lord, (the 31 Day of the 5th
Month, 1662.)*

SARAH CHEEVERS.

*My endeared Love and sweet
Salutation, to the breathing
Seed of Life and Immortality,
throughout all Nations, to the
Ends of the Earth, COMFORT
and CONSOLATION.*

A Word of Exhortation to the simple hearted, and meek spirited; such as have any Breathings after the Well-springs of Salvation, to you is Glad-tydings Proclaimed, a Day of Salvation and Redemption draweth nigh to you; behold your King of Righteousness cometh with Healing in his Wings, and with bowels of everlasting Love, Life, and sweet Refreshing: Hold up your Heads, for your Saviour and Redeemer is near you: turn in your Minds, and wait in the heavenly Stilness of your Spirit, Soul and Heart, and you will be filled with his living Presence, Glory and Beauty, insomuch, that you will not have room enough to contain him; for he is full of Glory, Riches, and Love; where he is received and imbraced he bringeth all things with him, and needs not the help of any thing besides; for in him dwelleth the Fulness of all things, richly to be enjoyed. *The poor and hungry the Lord will fill, and cause his Glory to excel.*

This is the living Word of God to you, that are empty, to you that are broken in Heart, whose Minds, Hearts and Souls are truly humbled; to you is the Lord our God appearing, in the Light of his
Coun-

Countenance to relieve you, and to raise up his righteous Branch in you,——the Son of his Love and tender Mercy, who will cause his Day to dawn, and his true Light to shine in your Hearts, and will season you with Knowledge and Wisdom, and will give you a good Understanding of himself, in the face of his own well-beloved Son, in whom he will be, and is well pleased; who also will fill your Hearts with all Joy, in believing; and you shall be right glad, and be rejoiced in the Lord God of your Strength, Life, and sweet Salvation, and shall glory in his Power, Might, Excellency, Fame, and his Renown; and your Hearts, Souls and Minds will be filled with living Praises, Prayer and Thanksgiving, in the Light and Life of Righteousness, nakedly and barely before him, strip'd of all your rotten Rags, and defiled Garments, and to stand out of all earthly things, singly, in the measure of his own divine Love, wherein is eternal Life, and all things to be administred from God, who is the Fulness of all Blessedness, in this present Life, and that also which is to come, even the eternal Weight of Glory, the endurable Substance in the fulness of all Felicity, infinite Riches, endless Love, in all Eternity with the Father, for ever to sing Hallelujah's and Praises continually.

Dear Hearts, feel the same, and let your pure Lives manifest it in the sight of all, that God may have the Glory of all, *Amen*.

This is the living Word of Prophecie to you, whom the Lord God is gathering, and separating from the World, to bring you into his Sheep-fold, where we may have one Shepherd, one Fold, one Pasture, one sweet and pleasant Feeding, one sweet and calm River of still Water, to drink together, and to lie down together in Peace in the Lord.

The God of my Life and sweet Salvation, hasten the gathering in of his Lambs, and Babies, and little Ones, into a clear sight and manifestation of his
ever-

everlasting Love, that we may come to enjoy the sweet Union and Fellowship one of another in the Light, ————— the everlasting Covenant, the eternal Seed from which all Blessings spring, God's only begotten Son,— who hath the Word of eternal Life; all that come to receive him, come to receive the Father also; for the Father is in the Son, reconciling the World to himself, not imputing Sin; if any Perish, their Destruction is of themselves; for God is clear of every ones Blood: God having given to every one a Measure of his own Light, or Talent of his Grace, that hath appeared in all, wherein is the Power and Life Eternal, to as many as Believe, Receive and Obey the Measure of Light; they, and they alone, do enter into Covenant with God, to deny themselves, and to take up the daily Cross to their own Wills, and to do the Will of God, following the Lamb in the Regeneration, and in the Newness of Life, to serve Christ alone in whatsoever he requireth; and he requireth no more of any, than what he giveth Power, Strength and Ability to Perform: If any one complain for want of Power, it is because they do not believe nor improve what they have received; It is not in God to withhold his Mercies from you, it is your own neglect of God's Mercies, because you do let them slip out of your Minds; for, *God never altereth nor changeth*; if thou dost not Believe, yet God abideth Faithful, and will not deny himself: For by hearkening to the Enemy, the pure Eye of Innocency is veiled over, and so ye lose the sweet Enjoyment of the living Presence of God, and the Love of Christ, your sweet Saviour, and eternal Redeemer.

Then at such a time wait low in the Cross, and heavenly Stilness, till the Power hath wrought and raised the Life, which bringeth to the Light, and sight of God's eternal Love, and sweet Countenance, and smiling Favour again, and then stand fast, and be no more ensnared with the subtil Heart of

Satan

Satan; but keep to the Pure, and watch over every thought; let nothing pass, but bring it to the Light, try it there; for certainly, by the Light every thing must be judged, before-hand or after. If you wait diligently in the Light, the Light will shew you the rising of the Tempter, and you will feel the eternal Power rise against him; and as you stand still, you will see and feel the battel of the Lamb, and the Lamb will have the Victory; and you will gain dominion over all beforehand, and be clear of the great Transgression, and justified in the sight of God and Man; and so you will be a sweet savour unto God and Man, and dwell in the enjoyment of your Maker, Saviour and Redeemer, and become one in the Unity, and be joyned together in one Spirit; and so there is, and will be Joy unspeakable, and full of Glory, which *neither Eye hath seen, nor Ear heard, neither hath it entred into the Heart of Man, to conceive of the Riches that are to be revealed to those,* and in those that abide in the Light, and that dwell in the living Presence of our living God; for in his Presence is fulness of Joy, and at his Right-hand Pleasures for evermore.

I speak what I know, and do testifie what I have seen, felt, tasted, and my Hands have handled of the good Word of Life, and sweet Power; and for whose sake I suffer Bonds, and count not my Life dear to my self, so I may keep the Faith, and finish my Course in the living Word of Patience, holding forth the Testimony of Jesus, the sure Word of Prophecy, the Witness of God in every Conscience, able to Save and Condemn, Christ, *The Light of the World*, who hath *lightned every one that cometh into the World*; and by him will God judge the Secrets of every ones Heart, accordingly shall every one receive his Reward, from God the Righteous Judge of all, and all shall be left without Excuse.

T H E E N D.

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An additional Account of
GEORGE ROBINSON'S:
*Shewing his Call to go to Jeru-
 salem; and how God in his
 Journey thither was present
 with, and did preserve him
 from the Hands of those who
 sought to take his Life, &c.*

FRIENDS,

EVEN as the Lord in many Ages and Gene-
 rations past, hath called his Servants a-
 broad into many Countries and Regions of
 the World, to bear forth a Testimony unto his glo-
 rious and ever blessed Name, that People might be
 gathered to him, and be blessed by him; even in
 like manner he hath done in this our Day, blessed be
 his Name for evermore. And so my dear Friends, I
 being sensible in some Measure, of the Lord's great
 Love in this particular, do in dear Love, both to
 the Lord and his People, shew forth the same.

In the Year, 1657. about the beginning of the
 Seventh Month, as I was waiting upon the Lord in
 singleness of Heart, his blessed Presence filled me,
 and by the Power of his Spirit, did Command me
 to go unto *Jerusalem*: And further said unto me,
 Thy

Thy Sufferings shall be great, but I will bear thee over them all.

Accordingly, about the middle of the aforesaid Month, I began my Voyage to *Jerusalem*, and imbark'd with four Friends more, in a Ship (called the *Joshua* of *London*) bound for *Legorn* in *Italy*, where in about six Weeks time we arrived; and soon after were sent for by the Governor of the Place, who, after examination of us, whither we were going (and the like) said, *We must not stay ashore, but go aboard the Ship, there to abide until we could get Passage whither we were bound.* Nevertheless we returned to our Lodgings again, where we staid some Days, in which time both *English* and others daily visited us, to whom we spake the things belonging to God's Kingdom, and then left that Place, and went aboard a Ship to wait for a Passage whither we were bound. And in about two Weeks after, I left the rest of Friends, and imbark'd in a *French* Ship, bound for *St. John de 'Acra*, formerly called *Ptolomais*, and after a few Days Sail, we passed by the *Island of Malta* (where *Paul* suffered Shipwrack) where we made little stay, but hoisted Sail, and in about two or three Weeks time we came to the ruined City *Tirus*, having met with a contrary Wind, we were stayed three or four Days; the Inhabitants being *Turks* and *Greeks*, who were moderate towards me; and from thence in about one Day we came to *Ptolomais*, or *St. John de Acra*, where I remained about eight Days (being much opposed by the Friers) in a *French* Merchant's House, and then imbark'd in a Vessel (amongst *Greeks* and *Turks*) bound for *Joppa*, but the Wind rising against us, we came to an Anchor at *Tourtons*; and the next Morning divers *Turks* came aboard, and demanded Tribute of those called *Christians* in the Vessel, which they paid for fear of Sufferings, but very unwillingly, their demands being very unreasonable; and in like manner demanded of me, but I refusing to pay according

According to their Demands, they threatned to beat
 the soles of my Feet with a Stick, and one of them
 would have put his Hand into my Pocket; but the
 chiefest of them rebuked him: Soon after they be-
 gan to take me out of the Vessel to effect their
 Work; but one of the *Turks* belonging to the Vessel,
 speaking to them as they were taking me ashore,
 they let me alone; wherein I saw the good Hand of
 God preserving me, and also there being an *Arme-
 nian* present, who seeing I rather chose to Suffer,
 than to grant them their unreasonable Demand, he
 cryed out. *I was a good Christian, I was a good Chri-
 stian*, and became very loving to me whilst he re-
 mained with me. After this, about three or four
 Days we came to *Foppa*, and from thence the same
 Day we came to *Ramoth* (or *Ramoth in Gilead*) which
 (as it did appear) the Friers at *Jerusalem*, hearing
 of my coming, gave order unto some there, to stay
 me, which accordingly was done; for I was taken
 and carry'd into a House, and lock'd up in a Room
 for one Night and part of the Day following, and
 then had liberty to go into the Yard, but as a Pri-
 soner; in which time the *Turks* shewed Friendship
 unto me, one Antient Man especially of great Re-
 pute, who desired that I might come to his House;
 which thing being granted, he courteously enter-
 tained me. And further, it came to pass about
 four or five Days after my Confinement, there came
 an *Irish* Frier, with a Guard accompanying him,
 from *Jerusalem*, unto me (it being Twenty Miles
 distant) and discoursed with me concerning the
 things of God's Kingdom. At first he seemed in
 Words, as though he would have shewed Friendship
 unto me; but the Poyson of *Asps* was under his
 Tongue: For when he could not prevail over me,
 nor others with him, in way of Discourse, about the
 things of God; he then said, that was not the Busi-
 ness he was sent about; but he had divers things to
 propound.

propound unto me, from his Brethren the Friars at *Jerusalem*, (as followeth) which he would do.

1. *Whether I would promise when I came to Jerusalem, that I would visit the Holy Places (as he called them) as other Pilgrims did.*

2. *And give such Sums of Money, as is the usual manner of Pilgrims.*

3. *Wear such a sort of Habit as is the manner of Pilgrims.*

4. *Speak nothing against the Turks Laws.*

5. *And when I came to Jerusalem, not to speak any thing about Religion.*

And thus they strove to make their hold strong, to keep me from *Jerusalem*, but all was in vain: For I not conforming unto them, but standing in the Will of the Lord, to do as he might order me, they the next Morning took me and set me upon a Horse, and with a Guard both of Horse-men and Foot-men, with the aforesaid *Irish* Frier, I was brought from thence back to *Foppa*, and was imbarck'd the same Day in a Vessel (with one Popish Father as a Guard) bound for *St. John de Acra* (or *Protopais*) but in our Voyage a very strong Wind arose upon us, whereby the Vessel was near to sink; and then the Popish Father in a distressed Condition cryed out, and beat his Face with his Hands, and would have me to Pray for them; the poor Seamen threw their Goods over into the Sea, to lighten the Vessel, and they lost their Helm; great was their Damage, yet through the Mercy of the Lord, our Lives were preserved, and we came safe to the place whither we were Bound; but great was the enmity that arose in the Friars of that Place, whereby their Children would hardly receive me, though I was willing to give to the utmost for what Necessaries I had occasion for, which I had done before (as they also knew) yet by reason of the Friars and Jesuits enmity at present, many of their Party feared to receive me, neither did I know a place Outwardly, where to lay my
Head

Head with safety; Nay, not so much as upon a Stone, unless the Lord did wonderfully preserve me, which in my Heart I did believe he would do; whereby I remained content in my Spirit, without any Murmuring, and began to walk out of the City (it Raining) to lie down in the Field (for what I knew) but there came a *French Merchant*, called *Surrubie*, whom the Lord (after my Exercise) had prepared to receive me, a Man that I had never seen before (that I knew of) who friendly took me unto his House as I was passing along; where I remained above twenty Days, and he would often speak unto me, saying, *Surely it was the Lord's doing* (his receiving me) *for, said he, my own Country-Men, when they come to me, they are little to me, but thee I can willingly receive.* The Old Man would admire the Lord's doing in this thing, and did believe I was sent of the Lord, and he did love me exceeding much: But the Friars had so far prevailed with the Consul, that in twenty Days time I could not be received into a Vessel for to go towards *Jerusalem*; so that I knew not but to have gone by Land; yet it was several Days Journey, and I knew not the Way, no not so much as out of the City, besides the great difficulty there is in going through the Country, beyond my Expression; yet I not looking at the Hardships, but at the heavenly Will of our Lord, I was made to cry in my Heart, *Lord, thy Will be done, and not mine*; and so being preparing to go, and taking Leave of the Tender old Man, he cryed, *I should be destroyed if I went by Land*, and would not let me go: But the next Morning he went to the Consul, and spake unto him earnestly, that I might have liberty to go by Sea to *Joppa* (for before the Consul had given order to the contrary) the Friars also did speak to the Consul very much to hinder me, being I could not conform to joyn with them, and said, *I would turn Turk, and be a Devil*; yet the friendly old Man Appeared, and in my behalf

Oppo-

Opposed them ; and through the Lord's great Goodness, Liberty was obtained for my return back to *Joppa* by Sea, contrary to the Wills of the Friers, who thought to have sent me back again out of those Parts ; for within about three or four Days, was a Vessel bound for *Joppa*, in which I entred, and in about a Days time arrived there : where some Friers also (who went in the same Vessel) sought to hinder me from going to *Jerusalem* : But I going ashore before them, Paid for my Passage, and so went on my Journey alone ; where having met with many People on the Way, they peaceably passed by me, until I came about six Miles, and then I met with three Men, two of them riding upon Asses, and the other going on Foot ; they asked me for Money, one of them holding his Gun to my Breast, and another of them put his Hand into my Pockets and took some things out, I not resisting them, but stood in the fear of the Lord, who preserved me, for they passed away ; and he that took my things forth of my Pockets, put them up again, taking nothing from me, nor did me the least harm ; but one of them took me by the Hand and led me a little on my Way, in a friendly manner, and so left me. So I passing through the like Dangers (through the great Love of God, which caused me to Glorifie his blessed Name) I came (though in much Weakness of Body) unto *Ramoth*, or *Ramoth Gilead*, and going through the Town I was known (having been there before) and two Men of the said Town, Adherents to the Friers (which before had opposed me) arose and laid hold on me, and hurried me in a violent manner towards the place in the Town, in which before I had been kept-Prisoner ; but as they were abusing me, there came two *Turks* and threw them violently from me, and took me from them, one leading me by one Arm, and the other by the other Arm, and in that manner brought me to one of their Houses of Worship, or *Mosco* ; and I being entred thereinto, many People gathered.

gathered together therein, also the Priests of *Ma-homet*, before whom I was called, and caused to sit down; and then it was demanded of me, *Whether I would turn unto the Turks Religion?* I answered, I could not turn unto them: But they pressed me very much, and said, they would give me great things, and I should not need fear what the *Christians* could do unto me. Nevertheless I answered, I could not turn unto them for all the World: Yet mightily did many strive with me, with an ardent Affection, and would have had me hold up one Finger, as a sign of owning them; and one bid me say, *Christ is bad*: I answered, I knew him to be Good, and I was his Servant. Then some of the chief of them were displeased very much, and said, *If I would not turn to their Religion, I should Die.* I answer'd, I should rather Die than turn unto them. It was answer'd, *I should then Die.* So they gave order to the Executioner (for, as I understand, they Execute presently after Sentence) who haled me away to the place, where it was expected I should have been burnt to Death with Camels Dung, and so sate me down upon the Ground, where the Lord preserved me over the fear of Men, though I was as a Sheep prepared for the Slaughter. And it came to pass, whilst some appeared very violent, the Lord raised up some others amongst them, whom he made instrumental in his Hand for the preservation of my Life: And there came an Antient Tender Man, a *Turk*, who was of great Repute, unto me, and said, *Whether I would turn from my Religion or not, I should not Die.* Then they brought me before them again, who asked me, *Will you turn?* I answered, *Nay.* They then recorded it in a Book, that I was no *Roman Catholick*, but of another Religion; for I had denyed the *Roman Catholicks* unto them; yet owned I was a *Christian*.

After this they were much broken down in their Spirits, as Men whose Strength failed, and then the aforesaid Antient Man took me, and order'd his Ser-

vants

vants to conduct me to his House, where he friendly entertained me: But within four or five Days time there came a Guard of Horsemen, which I understood the Friers had hired to bring me before the *Bashaw* of *Gaza*; for, as it was told me, the Friers in *Jerusalem* had pre-informed the said *Bashaw* against me (whom they looked upon to be their chiefest Friend in all those Parts) who desired me to be brought before him, and Swore he would Kill me in his own Person; and with the aforesaid Guard of Armed Men, I was brought in two Days unto *Gaza* (where *Sampson* formerly dwelt) where I remained about five Days; in which time it was said, I should go before the *Bashaw*, but it came not so to pass; for he being informed by some *Turks*, of the wicked Proceedings of the Friers towards me, gave Order, that the Friers should pay an Hundred Dollers unto those Men who had informed him of their bad dealings towards me; and further, those Men which brought me to *Gaza*, he order'd they should convey me back, and from thence the Friers should cause me to be brought to *Jerusalem*; who were the great Opposers of my coming thither. In this said City I was in a friendly manner both Visited and Received by many, both *Turks*, *Greeks* and *Armenians*: The *Greeks* and *Armenians* (being professed *Christians*) were raised unto much Love to me, they understanding I owned my self a *Christian*, and chose rather to Die than turn from my Religion: And the *Turks* were raised to a loving moderate Enquiry, being I suffered and went through great things, yet differed from all others, The Jews in these Parts were moderate towards me likewise.

According to the fore-mention'd Order, I was brought to *Jerusalem*; but being come thither, the Friers laid wait for me, and by their appointment I was taken, and brought to their Convent, where at first, they seemingly shewed Love unto me, and one confessed, *There was now an evident sign that I was a*

good

good Christian, for I was come through Persecution and
 Sufferings; and those things which had been spoken of
 me to the contrary, were manifest to be Untrue. I an-
 swered, It was he and his Brethren which had Perse-
 cuted, and caused me to Suffer, and withstood my
 coming to Jerusalem. He said, The English (a Frier
 like himself) had informed them by Writing, against
 me; which caused them to do what they had done unto me,
 and desired I would now pass those things by, seeing I was
 come in such a miraculous manner; for it is the Lord's
 work (he said) to carry me through, and I might praise
 God I was preserved. The next Morning there came
 a Frier unto me, and asked me, If I would become
 an obedient Child, and go to visit the Holy Places (as
 he called them) according to their Customs? I answered
 Nay, I should not visit them in their manner, for
 in so doing I should Sin against God. He said, they
 would Honour me as much as ever they honoured any
 English-Man that ever came thither, If I would conform
 unto them. I said, Nay, I should not Conform; and
 as for their Honour, I matter'd not for it. Then he
 became Wroth, and said, They would make me an ex-
 ample to all English-Men that should come thither. I
 said, I chose rather their Dishonour than their Ho-
 nour. He then seeing he could not prevail over me
 with his Temptations, in Anger passed from me,
 and in a short time came again, and called me to divers
 of his Brethren; the chief among them asked me, If
 I would visit their Church, and the Holy Sepulcher, and
 Bethlehem, and the rest of the Holy Places, as other
 Pilgrims did? I said, at the present I had no business
 to visit them, and in their manner I should not visit
 them at all. (that is to say, Worship them) Then
 one of them said, How could I be a Servant of God,
 and would not go to visit the places where the Holy Men
 of God dwelt? I answered, That they, under pre-
 tence of doing service to God, in visiting the Pla-
 ces where the Holy Men dwelt, did oppose that
 Way, and resist that Life, which the Holy Men of
 God

God lived and walked in. One of them said, *What, did I Preach unto them?* I said, I would have them turn from those evil Practices they lived in, else the Wrath of the Almighty would break forth upon them, or Words to that effect. They further said, *If I would not go to visit the places before mention'd, would I give the 25 Dollers, as is the manner of those that visited them?* for (said they) the Turks must be paid whether I would visit them or not; but if I would visit them, then they would pay it for me. I said, I would not have them to pay it for me; but if the Turks had a Law to compel me to pay 25 Dollers when I visited not the Places, as those did pay that did visit them, I said, that Law was unequal; and I should chuse rather to suffer the Penalty of the same in breaking it, than to give 25 Dollers to fulfil it.

After this the Popish Friers brought me before a Turk in Authority in that Place, who asked me divers Questions, and soberly received Answers thereunto; and soberly discoursed with me about the Worship of the *Christians*; and also asked me the ground of my coming to *Jerusalem*? I answered him, The Lord God of Heaven and Earth had appeared unto me, and commanded me to come thither, and in obedience unto him I was come; and further, in the Power of the Lord I declared the great and tender Love of God in visiting them, and his great and compassionate Mercies, that he would gather them in this the Day of his Gathering. And this was that which lay upon me from the Lord to declare unto them, whether they would hear or forbear.

And thus, My dear Friends, I cleared my Conscience, whether they would hear or forbear; wherein I found great Peace with the Lord, who in my many Tryals was not wanting unto me, but magnified be his glorious Name in going along with me, and preserving me; to whom is all the Glory due for evermore, *Amen.*

George Robinson.

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